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The Living Church

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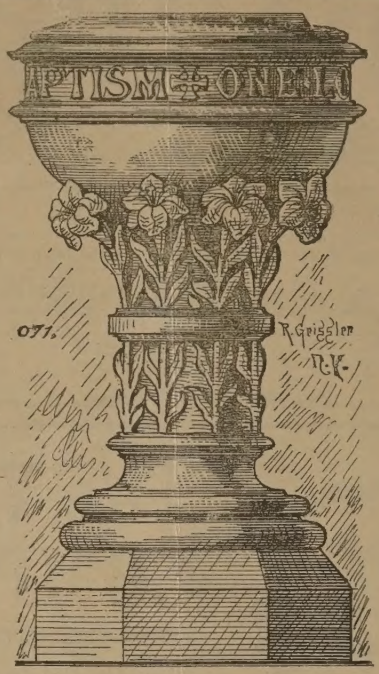

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The Magazines

BLACKWOOD'S for November gives a very lucid history in its opening article of the events leading up to the present trouble between Russia and Japan. A review of Morley's life of Gladsone is contributed by one who is evidently "out of sorts" with much of the praise given to the "grand old man," especially with reference to his religious convictions. "The War in the West" is an account of recent military maneuvres in the south of England. "The Portrait of an American," is an appreciation of William Wetmore Story. "A Perilous Ride" tells of a thrilling tiger hunt. "Mr. Chamberlain's Tariff," should please that statesman. Other articles are "Sally: A Study"; "Thackeray and His Critics"; "Musings Without Method"; "The Flute: A Pastoral"; and "The Empire in Maritime War."

THE *Sewanee Review* (quarterly) for October contains: (1) "Canadian Novels and Novelists," a historical account of Canadian fiction; (2) "The Real and Ideal in History"; (3) "The Services of Naturalism to Life and Literature," in which the proposition occurs, "Nothing that is true can be harmful." But this does not mean vulgar "realism," which exaggerates evil aspects and is untrue; (4) "Browning's Place in the Evolution of English Poetry"; (5) "Sidney Lanier's Lectures"; (6) "One Phase of Literary Conditions in the South," in which Carl Holliday maintains that the cause of the absence of literary productiveness in the South is widespread ignorance, with consequent want of a constituency for men of letters; (7) "Classic Versification in English Poetry of the Sixteenth Century"; (8) "Frank R. Stockton"; (9) "Roumania and the Monroe Doctrine," the purport of which seems to be that that doctrine must give way, if we venture into European international questions; (10) "The Far Eastern Situation." This Review is predominantly literary. Numerous Reviews and Notes are given. Longmans, Green & Co are responsible for an attractive-looking page, but the paper is not stout.

NO PERIODICAL in the world is edited with greater care than *The Youth's Companion*. As much pains are taken to insure accuracy in the paragraph of a few lines as to the presentation by experts of their specialized topics. Infallibility is impossible, but all that scrupulous revision can do to give authority to its articles is done by *The Companion*. It desires to keep its readers abreast of all movements in scientific and industrial life, and during 1904 will publish articles by such men as Prof. W. H. Holmes (Chief of the United States Bureau of Ethnology), Surgeon-Gen. G. M. Sternberg, President H. S. Pritchett of the Massachusetts Institute of Technology, Dr. Austin Flint, President Ira Remsen of Johns Hopkins, and the ex-Director of the Census, W. R. Merriam. One of the freshest and most picturesque stories Mr. Zangwill has ever written will appear in the next volume. It is in two parts, and is very dramatic. The same periodical also announces "The Morrogh's Dream," by Jane Barlow. It is said to be a delightful bit of the blended humor and pathos of peasant life in Ireland. The other contributors of fiction will include C. A. Stephens, Grace Ellery Channing, Homer Greene, Mary Stewart Cutting, Walter Leon Sawyer, Jack London, Norman Duncan, Gwendolen Overton, Hamlin Garland, Bliss Perry, Margaret Sangster, Alice Brown, Sarah Barnwell Elliott, and Harriet Prescott Spofford.

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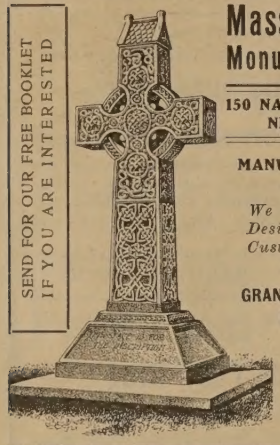

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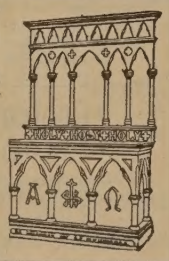

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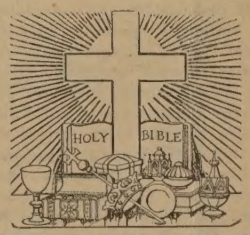

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Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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AD CLERUM.

"Eritis mihi sancti quia sanctus sum ego Dominus, et separavi vos a caeteris populis, ut essetis mei." (*Lev. xx.* 26.)

"Clericus professus est sanctitatem." (*S. Aug.*)

"Propterea vocantur clerici, vel quia de sorte sunt Domini, vel quia ipse Dominus sors, id est pars clericorum est. Qui autem vel ipse Domini est, vel Dominum partem habet, talem se exhibere debet, ut et ipse possideat Dominum, et possideatur aDomino. Quod si quippiam aliud habuerit praeter Dominum, pars ejus non erit Dominus." (*S. Hier.*)

"Si magna sanctitas in aliis vitae Christianae institutis requiritur, certe in vobis, qui mysteriorum Dei ministri, divinaeque gratiae dispensatores estis, major inesse debet." (*S. Car. Bor.*)

"Oportet sacerdotem quotidie eniti, non tantum ut non deficiat, sed ut etiam proficiat, de virtute in virtutem ire, et in dies humilior, purior, magis sobrius, mansuetior, ferventior fieri." (*Quid Auct.*)

"Nihil est sacerdos, si non est sanctus." (*S. Th. de Villan.*)

THIS IS the week of the Holy Scriptures. In the Collect we own their *authorship*, their *purpose*, the *way* to use them, the *blessings* they bring.

The Bible is the crown of all human writings. All truth is from God, and in the literature of every nation there is some truth, some ray from the Light that lighteth every man. For Christ is beneath human life, and the whole fabric of society rests on Him. In the Epistle we see Him confirming the promises made to Israel, and calling the Gentile nations to adore Him as the Source of their aspirations after goodness, and the Object of their spiritual hopes.

The Bible is the Book in which the Holy Spirit finds utterance through human spirits, freed by Him from essential error and mistake. Every part of the Bible is both human and divine. It is, therefore, the universal Book, the Book for all nations, all ages, all lands.

The Bible is the inspired story of the progressive revelation of God to our race. It traces the outline of the long struggle between the kingdoms of light and of darkness. Before Christ, man learned his helplessness and captivity. In the Garden and on the Cross, Christ won the victory. The Gospel for this day tells how that victory will be made manifest.

The struggle goes on, in us and about us. Are we reading the Scriptures so as to hold fast "the blessed hope of everlasting life?" †

IT IS ONE OF Aristotle's axioms, that the goodness or badness of anything is denominated from its principle—hence it is that we call that a good tree that hath a good root, that a good house that hath a good foundation, that good money that is made of good metal, that good cloth that is made of good wool; but a good man is not so called because he hath good hands, a good head, good voice, and all the lineaments of his body in a geometrical symmetry, but because he hath a good heart, good affections, good principles, whereby all the faculties, both of body and soul, are always ready to offer themselves a living and acceptable sacrifice unto God Almighty.

THE PRESIDING BISHOP AND EPISCOPAL CONSECRATIONS.

ANOTHER of those perplexities that are inseparable from the creation of a brand new title of dignity in the Church, has arisen in connection with the office of the "Presiding Bishop of the Church." This American Church has taken the responsibility of breaking away from all Catholic tradition and precedent in arranging for the executive administration of national Church affairs. The responsibility is a serious one. Had we perpetuated the ancient system of Archbishops in provinces, with a Metropolitan or Primate as *primus inter pares* in the Church at large, we should then be able to appeal to so abundant a number of precedents as to set at rest any possible uncertainty, or any question of the exact limits of executive power; and the example of the Roman papacy ever before us would tend to check any unwise or extravagant grant of power to such an executive.

Breaking from these precedents, however, we have chosen, first to permit the gradual ascent of an executive formerly termed the "Presiding Bishop of the House of Bishops," which indefinite office is recognized and given legal title in the Constitution of 1901 as the "Presiding Bishop of the Church." The title itself is an exalted one. Etymologically, it is far higher than that of "Pope." Practically, it leaves the incumbent of the high office with great dignity, checked by no precedent from the past, subject practically—in the archaic and anomalous condition of our judicial system—to no restraint by judicial process. The Presiding Bishops prior to the creation of the Constitution of 1901 had variously conceived their duties and prerogatives all the way from those of office clerks to a position considerably in advance (in some respects) of the Roman papacy. The dignified protest of seven Bishops, the chairman of the committee on Canons in the House of Bishops at their head, made in the spring of 1901 against what was deemed an inexcusable violation of their episcopal rights and an unjustifiable invasion of the jurisdiction of one of them by the then Presiding Bishop, will not soon be forgotten. But there had been other protests made against excessive claims so far back as the administration of Presiding Bishop Chase. We have felt the largest degree of sympathy for these successive Presiding Bishops, for the need of a more representative executive, legally competent to deal with the questions continually arising within the Church, has grown more rapidly than has the bestowal of that power. Consequently, claiming occasionally too great power over the body of Bishops who are their equals in the episcopate, they have had the excuse to plead that they are legally vested with too little, and that, until the present time, in terms too vague for exact description. If, now, we venture on some friendly criticism of the scope of his powers recently claimed by the present Presiding Bishop, let it be understood that it is in the nature of an examination of somewhat difficult canonical questions, with the view of perhaps being suggestive and therefore helpful, and in no sense a personal criticism of one for whom we have only reverent respect and warm friendship.

THE "PRESIDING BISHOP OF THE CHURCH" is an office new to ecclesiastical administration. The saving element in this otherwise dangerous bestowal of an unprecedented and very exalted title, is that in the Article of the Constitution creating the office, it is expressly provided:

"He shall discharge such duties as may be prescribed by the Constitution and the Canons of the General Convention" (Art. I., Sec. 3).

He has, therefore, no undefined or indefinite storehouse of possible prerogatives to draw from. As Bishop of a Diocese, he owes to his Diocese precisely the duties due from other Bishops to their Dioceses. Outside of his Diocese, his relation to other Bishops and to other Dioceses is precisely the same as are the extra-diocesan relations of every other Bishop, except to the extent that powers are expressly vested in him for specific purposes by "the Constitution and the Canons of General Convention." Outside of those expressly delegated duties, he has no more jurisdiction in any Diocese in this country than has the Archbishop of Canterbury, the Pope of Rome, or the Bishop of Liberia. Charged with certain duties as Presiding Bishop, he is *functus officio* the moment those duties are performed, and for every purpose not expressly laid upon him. Like every other Bishop, he is subject to the restraint constitutionally laid upon him by Art. II, Sec. 3 of the Constitution:

"A Bishop shall confine the exercise of his office to his own Diocese or Missionary District, unless he shall have been requested to perform episcopal acts in another Diocese or Missionary District by the Ecclesiastical Authority thereof" (Art. II., Sec. 3).

ONE OF THE chief duties laid upon the Presiding Bishop is that of "taking order" for the consecration of a Bishop-elect. It will be remembered that according to our system of episcopal elections, the Diocese elects its Bishop, only in the form of a nomination to the Church at large. Acting in accordance with the provisions of the general canons as to when and under what conditions it may elect, every Diocese is constitutionally guaranteed the right to choose its Bishop "agreeably to rules prescribed by the Convention of that Diocese" (Art. II., Sec. 1). But after choosing, the Diocese must first obtain the consents of a majority of the several Standing Committees (during the recess of General Convention); which, being obtained, the papers are then sent to the Presiding Bishop for the solicitation of the assents of the Bishops of the Church. In soliciting those assents, he is canonically allowed three months for replies (Title I, Canon 19, § iii. [3]). If, at the end of that time, a majority of the Bishops have declared their assent, he is bound forthwith, to "take order for the consecration of said Bishop-elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials."

What is involved in that phrase, "shall take order"? The question is exceedingly important. It is from every point of view desirable that it should be carefully examined and that the consensus of the Church should be obtained.

That it consists primarily in the selection of the several participants in the function of consecration, and of the time and place for the said function, is evident. Those duties have uniformly been performed by the Presiding Bishops from the time the legislation was enacted. So far, there is hardly room for difference of opinion.

But beyond that, how far, if at all, is the Presiding Bishop charged with the arrangement of the service at the consecration?

We presume that the protest of the seven Bishops made to the Presiding Bishop after the Fond du Lac difficulty has silenced forever any claim that a Presiding Bishop *when not personally present,* may arrange or is responsible for the arrangement of the details of such a function. Such a claim was so preposterous, so vastly in excess of any powers ever before claimed by any metropolitan, primate, or pope, the world over, as to preclude the faintest possibility that this American Church would ever concede it. He would be a man of most peculiar mold who, in the office of Presiding Bishop, should ever again venture to assert such a claim. It is now relegated to the ash heap, with the claim of another Bishop to the power of deposing emperors, and the like.

But is the case changed when the Presiding Bishop is personally engaged in the consecration? Who, then, is the ecclesiastical authority over the function?

Turning to the rubric of the ordinal, we read:

"When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service."

Here it becomes evident that the Presiding Bishop may not even assume that he is celebrant, much less may he direct the actions of any of the Bishops associated with him. It is "the Presiding Bishop, or some other Bishop *appointed by the Bishops present*" who "shall begin the Communion Service." Long custom sanctions the fitting practice that the Presiding Bishop, or the senior of the designated consecrators, shall be celebrant; but it is a custom which may not be assumed by the Presiding Bishop as a right, and which may, at the consecration of any Bishop, be set aside by "the Bishops present." Thus the Presiding Bishop has no inherent jurisdiction over the Bishops associated with him for the consecration of a Bishop.

But does he have jurisdiction over the service itself?

That question has become increasingly important by reason of the marked differences in the ceremonial customs of our churches. That such differences exist may be deplored by some who still worship the seventeenth century idol of uniformity; but, deplored or defended, the fact cannot be contested. A function is bound to be different in its ceremonial, according to the place in which and the parties by whom it is administered. If the Presiding Bishop is vested with this administrative duty, then he may order copes, incense, and the Asperges in Virginia, and likewise black gowns and stoles and bare altars in Fond du Lac. He may thus enter the Cathedral at Albany, for instance, when a Bishop Coadjutor of that Diocese is to be consecrated, require the Reserved Sacrament to be placed in the pyx hanging

before the altar according to the good old English usage, compel the Bishop of the Diocese to prostrate himself before it, direct the Bishop of Maryland to bless the incense, the Bishop of Southern Virginia to light the candles, the Bishop of South Carolina to sprinkle the congregation at the Asperges, and the Bishop of Arkansas to carry the processional lights, while the Bishop of West Virginia might be ordered to place himself in readiness to receive the pontifical cope after the procession, and the Bishop of Oregon to take the mitre from the pontiff's head. Or, on the other hand, he may have convinced himself that gaudy and brilliantly colored academic hoods are not to the manner born with an Englishman or an American, and so, because he thinks it, may order that all others shall conform to his thinking and divest themselves of these trappings, as other Bishops visit their disfavor, with far less reason, upon colored chasubles. Either he has all this authority or power, whether the consecration be held in Albany, in Richmond, in Fond du Lac, or in Newark, or he has no power to direct any part of the ceremonial. If he can exercise his own discretion as to whether the Creed or the Litany shall be sung or said, then he can equally assume a like authority over every part of the ceremonial.

But is this authority vested in the Presiding Bishop?

The constitutional provision that "A Bishop shall confine the exercise of his office to his own Diocese or Missionary District, unless he shall have been requested to perform episcopal acts in another Diocese or Missionary District by the Ecclesiastical Authority thereof," does not except the Presiding Bishop. The latter may not even appoint the function of consecration in any church, except in his own Cathedral, without the invitation of the authorities of that church. And when that invitation is given, that church does, no doubt, become temporarily the pro-Cathedral of the Diocese, if the church is located within the Diocese in which the Bishop-elect is to preside; but in that case, it is the pro-Cathedral, not of the Presiding Bishop, but of the Diocese itself. And in that Diocese, the Presiding Bishop has absolutely no jurisdiction. He is not Bishop *pro tempore* of the vacant Diocese. He officiates purely by invitation, and must conform to the customs he finds in use, precisely as would any other visiting Bishop. As jurisdiction does not flow from him, so it has not reverted to him. It is distinctly provided that:

"When there is no Bishop, the Standing Committee is the Ecclesiastical Authority for all purposes declared in these Canons" (Title III., Canon 2, § iii.).

As the Standing Committee is expressly created the "Ecclesiastical Authority" of a vacant Diocese, and as every Bishop is by Constitution restrained from performing any episcopal functions outside his Diocese, and as the Presiding Bishop is distinctly and by Constitution restricted to the "discharge" of "such duties as may be prescribed by the Constitution and the Canons of the General Convention," and as the provision for taking order for the consecration of a Bishop does not involve the control of the ceremonial or of the details of the service, or even, as shown by the rubric in the Prayer Book, of the parts to be taken by the several Bishops engaged in the consecration—we must hold, as, in our judgment, beyond reasonable doubt, that the Presiding Bishop, travelling outside the bounds of his own Diocese to take part in the consecration of a Bishop, may not assume the smallest degree of direction for the details of the service itself. The "Bishops present" may order the actions of each of their own number; and the Ecclesiastical Authority of the Diocese in which the function is held is responsible for the rest.

Does this reflect upon the dignity of the Presiding Bishop? Not at all. The Presiding Bishop has his own Cathedral in which he may always arrange the functions for which he must "take order" if he is unwilling to recognize the discretion of any other Bishop or Ecclesiastical Authority than himself. Of course, that would be a very narrow and egotistical thing to do, and no one knowing the present broad minded and eminently impartial incumbent of the high office would for a moment suppose him to be capable of such self-centered narrowness. But the act of taking part in an ecclesiastical function outside one's own Diocese involves upon the Presiding Bishop quite as truly as upon every other Bishop the necessity of conforming to the arrangements of the Ecclesiastical Authority of that Diocese. Only by maintaining inviolably this diocesan right as against visiting Bishops can the peace and harmony of the American Church be maintained.

Happily, in connection with the little clash of authority which occurred at the consecration of the Bishop of Newark, which, briefly stated in THE LIVING CHURCH last week, has more at length been stated in the secular press, there were only the differences between the two parties to the contest—the Presiding Bishop and the Standing Committee of the Diocese—which a difference in theory of their respective duties made inevitable. That the high character and unfailing courtesy of each of these parties would make a *modus vivendi* possible, was a foregone conclusion. No prelate could be further from any suspicion of seeking self-aggrandizement than is our present Presiding Bishop.

But that the Church must determine whether or not he is charged with the duties which he believed devolved upon him in Newark, is beyond question. It is in every way to be desired that the issue should be carefully considered and that the consensus of the Church should be discovered. It is with the view of aiding in that determination that we have entered into this consideration; and, if we are right, we are not without the hope that so wise and thoughtful a man as our venerable and beloved Presiding Bishop, for the sake of finally settling the question that may sometime result in a very serious clash of authority, with very deplorable results, will be the first to write and say so.

Whether so or not, we should be glad if the canonists in the Church would give us the benefit of their mature opinions.

HOW DID HE DO IT?

IN A burst of eloquence, the reporter who "wrote up" the consecration of Dr. Lines for the Newark *Advertiser*, after quoting the words of the promise of conformity made by the Bishop-elect, declares:

"The words Protestant Episcopal in the above promise were pronounced with peculiar impressiveness by Dr. Lines, and seemed to many to bear peculiar significance in view of the strenuous objection made to them by the 'extreme' party and their effort to expunge these words from the Prayer Book in favor of 'Catholic.'"

Now if Bishop Lines should ever find time lying heavily on his hands in Newark, he might make his fortune by travelling around this country instructing the clergy and others how to throw the "peculiar impressiveness" into those sacred words, so that they should carry that "peculiar significance" when uttered. This is not rhetoric; it is magic.

The shadow of a great university cast over one for so many years, must have momentous power in affecting his eloquence of pronunciation.

THAT was a terse and sensible remark which President Patton made in the course of his inaugural address at Princeton Theological Seminary: "I do not think that we can save our faith by discarding our intellect. I do not believe there is a schism between faith and knowledge." Looking back over the controversies of a century past, one wonders how Christian people could ever have been content tacitly to assume that there was. The very fact that science and theology were commonly assumed to present points of antagonism that could not be surmounted without infidelity to the one or the other, shows the weakness of both. Happily we are passing beyond those days. Theology is to-day more ready to accept science than science is to accept theology; therefore theologians are to-day, as a class, broader minded than are scientists as a class. The fact will strike many strangely, for the contrary is commonly assumed. Ultimately the two will be seen each to imply the other, for they do not, as has been assumed, run in parallel grooves, but the one begins where the other leaves off.

The best theologian is not the least original thinker; and thought and theology present no antagonism, except to the man whose thinking is too narrow to comprehend theology.

ANSWERS TO CORRESPONDENTS.

WINE—(1) "Unfermented juice of the grape" was declared to be unlawful as a substitute for wine in the Holy Eucharist, by resolution of the General Convention of 1886, and also by the Lambeth Conference of 1888.

(2) Whenever the term "wine" is used in the New Testament (with the one exception of Acts ii. 13, translated "new wine"), the Greek word is οἶνος which is interpreted by Liddell and Scott as meaning "wine, the fermented juice of the grape." The term is never used for the unfermented juice.

M. J. P.—We know of no symbol representing the Ascension.

R. G. P.—It is impossible to recommend a book for servers, masters of ceremonies, etc., without knowing the ceremonial use observed at your church. Such officers are assistants to the rector and can only take their directions from him.

C. M.—We recommend Kidd on the Articles (66 cts.).

"CHURCH HYMNS" REVISED.

The Entire Revision of the S. P. C. K. Hymnal.

THE LIVERPOOL CATHEDRAL TO BE COMMENCED.

The Bishop of London Resumes Relations with the "Sisters of the Church."

DR. HORTON AND THE EDUCATION ACT.

All Hallows, London, not to be Torn Down.

London, St. Hugh of Lincoln, 1903.

SELDOM, if ever before, has the issuing of any publication by the S. P. C. K. been *per se* so much of the nature of an important ecclesiastical event, and one at the same time creating such an unusual amount of interest on the part of so large a section of the Church public, as the recently published new and revised edition of *Church Hymns*. The Society's old *Church Hymns,* 1871, contained 592 hymns, including translations from the Greek, Latin, and German, and possessed, indeed, some merits of good hymnody; but nevertheless the work was vitiated to no inconsiderable extent by its failure adequately to meet what so high an hymnological authority as Dr. Neale held to be the three requisites to a good hymn-book—namely, theology, music, and poetry. The deficiencies and crudities of the hymnal evidently became patent to the S. P. C. K. itself, for in 1897 it appointed a committee (on the whole, an able one, and apparently given an entirely free hand) to prepare a new and revised edition. Among the *personnel* of the originally formed committee of nine were Dr. Bright of Oxford, Dr. Walsham How, the then Bishop of Wakefield, Mr. Palgrave, ex-Professor of Poetry at Oxford, Mr. Courthope, who succeeded him in that Professorship, and Canon Julian, author of the *Dictionary of Hymnology;* and as vacancies occurred by the decease of three of the committee, their places were filled by new members, including Canon Beeching, of Westminster. The general editorship of the musical portion of the new edition was entrusted to Dr. C. H. Lloyd, Precentor and Musical Instructor of Eton College; with whom was associated Dr. Basil Harwood, of Christ Church, Oxford, so far as regards the new feature of Plainsong music—some 60 Plainsong tunes, selected and harmonized by Dr. Basil Harwood, being included in the collection. As a result, then, of the more than five years' labors of this committee of compilers, we have presented to us the *Church Hymns* of 1903, which, according to the S. P. C. K.'s advertisement, is after all, not merely a new edition of their old hymnal, but in reality a new book.

This new and revised edition of *Church Hymns* contains 658 hymnic compositions, inclusive of translations; some 250, which were in the old book, having been excluded, and about 320 others added for the first time. Of the English hymns in the old edition, four by Frederick Faber, including "Hark! hark, my soul" (always such an immense favorite with so many Sunday Evensong goers), ten by Dr. Neale (who is thought, perhaps, to have fared the worst of any amongst the hymn-writers), and such popular hymns, too, as "O Paradise," "Saviour, abide with us," and "Songs of thankfulness and praise"—are now gone for the users of the new *Church Hymns;* whilst, alas! amongst the translations, such an ancient and truly noble hymn of the Greek Church as that by St. John of Damascus, "The Day of Resurrection" (the excision of which is most inexcusable), and the very beautiful and devotional Passion hymn, "My God, I love Thee, not because"—have also been struck out. Of the newly inserted hymns, a considerable number have been taken from Bishop Heber's *Hymns,* 1827, whilst many others are already well known, and more or less favorites, through *Hymns Ancient and Modern.* In admitting as one of the new hymns for the Burial of the Dead Lord Tennyson's poem of "Crossing the Bar" (which conspicuously lacks Christian sentiment), it really seems as if our compilers had been napping. The number of hymns for children has been more than doubled. Very few "American hymns" (observes the *Guardian* reviewer) have been brought into the collection; three children's hymns by Mrs. Miller and Mr. Summers, a Thanksgiving-day hymn by Mr. F. S. Key, "a fine hymn for unity" by Mr. E. W. Chadwick, and an evening hymn by Mr. W. H. Burleigh, "make up the list."

The new versions of Greek hymns happily include the Rev. John Keble's immortal translation, "Hail, gladdening Light," and Dr. Neale's "Fierce was the wild billow," the former version familiar through *Hymns Ancient and Modern.* Among the translated German hymns are three of John Wesley's versions. The new translations from the Latin are 65 in number, there being in all about 100 translations of Latin hymns. As to some of the translated hymns, substitutes are given; for example, Archbishop Benson's translation of the *"Urbs Beata"* has wisely been replaced by the more familiar and standard version of Dr. Neale.

As to the Plainsong portion of the music of the words, it is disappointing to see that in all cases where a Plainsong tune has been allotted to a hymn, an alternative modern tune is also given; which in reality means that the new *Church Hymns* only goes in very timidly for the revival of the Church's own ancient and incomparable hymn-melodies.

The *Guardian,* in its review of this new hymn-book, says:

"The impression left after a careful study of the book is that the proportion of first-rate hymns has been greatly increased, that the third-rate hymns have almost disappeared, that the English hymns are now given in a form which really represents the minds of the authors, that the early hymns obtain a fair chance of recognition, and that the book in every way has been very much enriched and improved."

The *Church Times,* in its review article, says:

"*Church Hymns,* like all the rest of the hymn-books, offends by admitting the commonplace, and too large a subjective element. But it is a wonderful advance on the Society's previous efforts, and might very well form the starting-point for a higher and more successful flight when what is good in the present work has had its effect in improved taste and an increased sense of what is meet for public worship."

In a Convocation of Oxford University held last week, the degree of Doctor of Divinity was conferred by Decree of the House upon the Rev. Robert L. Ottley, M.A., the new Canon of Christ Church, and Regius Professor of Pastoral Theology.

At a recent meeting of the executive committee of the proposed Liverpool Cathedral it was decided to proceed at once with the main fabric of the building, including the choir and transepts. When completed, the Cathedral, it is stated, will cover a larger area than any other in Great Britain. The chairman of the committee (Lord Derby) has received a letter from Lord Knollys, intimating that the King recognizes the importance of the work of building the Cathedral at Liverpool, and that it will afford his Majesty much pleasure to give every consideration to the request which has been made to him that he should lay the foundation-stone early next year.

According to an interesting item of news in the *Church Times* from Hayle (near Penzance), Cornwall, it appears that at a meeting of communicants of the Church of St. Elwyn, the majority of whom were men, it was resolved, with only two dissentients, to request the vicar to adopt the use of incense in the church services. A deputation was chosen to wait on the vicar, and he has acceded to the request of his parishioners.

The Community of the Sisters of the Church, Kilburn (erroneously known amongst many persons as the "Kilburn Sisters," for there is another Sisterhood in Kilburn in connection with St. Peter's Home), had the misfortune during the Primacy of Dr. Benson of incurring (whichever side was to blame) his Grace's disfavor, and in consequence thereof, forfeited, as a matter of fact, the official recognition of the then Bishop of London (Dr. Temple), his Lordship's policy towards the community being also practically adopted by Dr. Creighton during his tenure of the See. This Community have now, however, the happiness of announcing this month (in their monthly organ of *Our Work*) that the present Lord Bishop of London has most kindly consented to become the Visitor of the Community of the Sisters of the Church and also of the Church Extension Association (Incorporated), "thus placing both branches of our Society again under direct episcopal sanction and supervision."

The annual sung Mass of *Requiem* for departed members of the English Church Union was celebrated on the 12th inst. at the Church of St. John the Baptist, Holland Road, W. A list of names of those who had departed this life the last twelve months accompanied the printed service paper. A sermon was preached by the Rev. E. A. Down, assistant curate of the Church of St. John the Divine, Kennington (South London), which was published in last week's *Church Times.* The collection of alms was for Dr. Pusey's Convalescent Home at Ascot Priory.

In the recent elections for the London Borough Councils the Progressive candidates—"Progressive, generally speaking, spells "Liberal" or "Radical"—have been very largely returned,

some with sweeping successes. No doubt in the Borough where Protestant Dissent is strongly intrenched the Education question was a distinct issue, and with Protestant Dissenting electors the one, of course, that overshadowed all others. In some Boroughs some of the clergy have been returned as members of the Councils. In South London, Canon Horsley and the Rev. A. W. Jephson, of Walworth, and the Rev. E. Denny, vicar of St. Peter's Vauxhall, were elected as Progressive candidates; whilst the Rev. Messrs. H. Pitt and W. J. Somerville, of Southwark, captured seats as Moderates. In East Finsburg (East Central London), the Rev. F. F. Hoskin, of Merchant Taylors' School, and the Rev. G. Smith, vicar of St. Paul's, Bunhill Row, scored victories on the Moderate side. In Westminster, one of the successful candidates was the vicar of St. Mary-le-Strand. In the elections of Mayors and Aldermen in the 28 Metropolitan Boroughs, the most surprising result in store for us all was the election of Alderman the Rev. Russell Wakefield, rector of St. Mary's, Bryanston Square, as Mayor of the Borough of St. Marylebone, having been put forward as the Progressive candidate. He was elected as an Alderman of the newly formed Borough government in St. Marylebone in 1900; having previously for three years been a member of the London School Board. The Rev. Russell Wakefield, it will be recalled, has of late figured as the chief promoter of the "Moderate High Churchman's Movement." A humorous feature of the elections in Lancashire was the capture by the Protestant party of three Council seats in Liverpool and one in its suburb of Birkenhead.

Apropos of its proposed plan of campaign, known as "Protestantism before Politics," with a view to forming a strong and gallant Protestant party in the House of Commons at the next General Election, the Church Association has lately inserted in the *Times* newspaper what must have been a rather expensive advertisement, calling attention to the supreme importance, in the opinion of the Church Association, of carrying out effectively a Protestant political organization in all constituencies in the country, and appealing for nine persons who would be willing to subscribe £5,000 each towards the proposed gigantic Protestant electoral campaign.

Dr. Horton having replied to the Primate's letter, *re* the suggested Conference on the Education question, as we saw last week, his Grace has now replied to his letter. He had hoped, he says, that if they could meet on "a broad basis of wide principles"—religious rather than political or administrative—and, in consultation, "strive to unite the Christian feeling of the country, under a sense of our common duty to secure that the religious teaching in our schools should continue to be imparted genuinely as well as efficiently," they should find their "common measure" grow greater as the discussion proceeded. But his Grace must now, of course, however reluctantly, accept Dr. Horton's decision that such suggested conference between Churchmen and Protestant Dissenters is not at present possible; though he will hold himself in readiness to meet him at any time "if in the course of events it should seem to become possible advantageously to confer with me upon a matter of such vital importance to our national life." '

The Primate's overture, though now rejected by Dr. Horton, both for himself and on behalf of the other stalwarts of militant Protestant Dissent, will not after all have proved altogether futile—if its rejection only now opens the eyes of his Most Rev. Lordship to see the deeply imbued political partizanship of Protestant Dissent, and also its present *entente cordiale* with anti-Christian secularism so far as the education question is concerned. That the rejection of his *eirenicon* has already had a salutary disillusioning and awakening effect upon his mind, would seem to be indicated somewhat by his Grace's speech at a large social gathering of Church people at Erith the other night, wherein he made a lengthy reference to the Education question. He confessed to surprise that Dr. Horton's reply to his letter stated that Protestant Dissenters were opposed to any dogmatic teaching in State-provided schools. If it were meant by the word "dogmatic" that the Bible should be taught (as Dr. Clifford, the notorious Ana-Baptist Chapel political agitator, had insisted) in "a moral, non-credal, ethical, and historical sense," leaving out the truths of Revelation, as of our Lord Jesus Christ dying for us on the Cross and rising again, then he did not believe that that was what the people of England wanted: "Such teaching traversed the very notion of a little child's daily prayer. Church people intended that the ideas of prayer, the Incarnation, and the Atonement should form part of the teaching." After such a declaration in reply to his letter, "Church people must be very firm in the determination that their little children should from the very first learn these elements of the Christian Faith."

With reference to the present lecturing tour in this country of the Rev. Charles Scadding, of La Grange, Illinois, on behalf of the S. P. G., the *Church Times,* in the course of a notice thereof in last week's issue, says:

"Mr. Scadding has so far met with extraordinary success as a lecturer. His audiences, as last week at Limehouse [East London], have been as enthusiastic as they have been large, and by means of the optical lantern, and an excellent supply of slides, he has impressed his hearers with the marvellous story of the growth of the Church in the United States."

Mr. Scadding's work in England, it adds, is contributing largely to the happy result of the work of the mother and daughter Churches of the Anglican Communion, namely, that of unifying all English-speaking peoples, as well as to the prosperity of the work of the S. P. G.

Ever since last winter the interesting old City church of All Hallows, Lombard Street (the living of which has been vacant since the decease of Canon Rawlinson), has been threatened with demolition at the hands, alas! of the very one who naturally should be the chief protector of the City churches against acts of vandalism, namely, the Bishop of London; but last week the parishioners happily came in a corporate capacity to the rescue of their church, and so now, thanks to them, it is out of danger and to be preserved. Under the Union of Benefices Act, 1860, the Bishop of London (who wanted to sell the site of All Hallows' in order to raise money to build and endow a church somewhere in suburban London) had appointed a commission to inquire into the expediency of uniting the benefices of All Hallows', Lombard Street (with several amalgamated parishes no longer possessing church fabrics), and St. Edmund the King, Lombard Street (with St. Nicholas', Acons), and the commissioners reported in favor of the union, and advised the destruction of either one of the two churches. The Bishop, being partial to the more prominent Church of St. Edmund, thereupon selected All Hallows' to be the doomed church; and was so far successful in carrying out his scheme as to obtain the consent of the patrons of All Hallows' (the Canterbury Chapter) and of the patrons and incumbent (Canon Benham) of St. Edmund's. But his Lordship had still to obtain the consent of the parishioners of All Hallows'.

At the combined vestry meeting last week of the parishioners of All Hallows' and the amalgamated parishes there was an attendance of nearly 100 persons. The chairman (the senior churchwarden of All Hallows') explained the object of the meeting, and read the two memorials against the proposed demolition of the Church of All Hallows, one being sent in by the British Archæological Association and the other signed by 13 R. A.'s, including the President, Sir Edward Poynter, the editors of the *Athenæum,* the *Builder,* the *Saturday Review,* and other prominent journals, besides many others eminent in art, science, and literature. In the course of his remarks, he said that at the present time £1,450 was paid out of the income of the living to poor parishes in different parts of London. He then read a letter which the Bishop had written to be read at the meeting. Therein the Bishop stated that if they believed it to be in accordance with the will of God that the Church of All Hallows should stand where it was, then he would not ask them to "violate the dictates of conscience" in voting for the "transplantation of the church." If, on the other hand, they believed, as he did, that All Hallows' would do "a greater work for God" if "transplanted" into the midst of some 40,000 "hungering souls" for whom there was no church, then he asked them to give their votes, at whatever sacrifice, to further the kingdom of God. After some discussion, the chairman took the voting on the Bishop's proposals by the three parishes separately, and they were rejected by 64 votes to 10.

All Hallows', which is sometimes referred to in the city as "the invisible church"—since it has to be reached through an archway and a passage from Lombard Street—is one of Sir Christopher Wren's churches in the city, and was the last one to be built of the forty-nine. The interior of the church contains some of Gibbons' finest carving. The site of All Hallows' has been consecrated to the service and glory of Almighty God as a place of worship for 1,000 years. J. G. Hall.

Christ wants daily to pour His grace through us to other lives, and we are ready for this most sacred of all ministries only when we are content to be nothing that Christ may be all in all; vessels emptied that He may fill them; channels through which His grace may flow.

MORE ABOUT CHURCH ATTENDANCE IN NEW YORK

With a Not Very Creditable Showing.

THE BISHOP OF FOND DU LAC RE-OPENS THE CHURCH OF ST. EDWARD THE MARTYR.

Many Other Ecclesiastical Happenings.

CHURCH attendance in the second district counted by the Church News Association makes a poorer showing for other than the Roman churches than did the count in the first district, the previous week. The second district comprises that part of Manhattan Island lying on both east and west sides of Central Park. In it the enumerators found 91 places of public worship, 15 of which were Roman. The population of the district is 384,328. The Roman population is claimed at 94,160, while the non-Roman population is estimated at 144,937. The total attendance at all services was 95,939, of which number 63,018 were in Roman churches. The actual communicant membership of all churches other than Roman is 41,125, but their total attendance was but 32,921. The largest differences between membership and attendance figures were found in Lutheran, Reformed, and our own churches. The Church has 13 places of worship in the district, with 10,734 communicants. The attendance at all services was 7,596, of which but 2,208 were men. It is interesting to note that in the first district counted there were 17 church organizations, but with but 10,721 communicants, showing that the churches averaged smaller in size than those last counted. The total attendance, however, was 9,687; a far better showing than was made by the larger churches of the second district. Among the large parishes in the district may be mentioned, St. Thomas', All Souls', St. James', All Angels', Zion and St. Timothy, Christ, and St. Ignatius'.

CENTENNIAL AT WEST NEW BRIGHTON.

The Church of the Ascension, West New Brighton (the Rev. Pascal Harrower, rector), began on the evening before Thanksgiving Day the celebration of the one hundredth anniversary of the founding of the parish. The celebration is to continue for over a week. At the opening service Bishop Potter made the address, congratulating the rector and parish on the completion of a century of work. The celebration continued on the First Sunday in Advent, the Rev. Dr. W. W. Battershall of Albany preaching at the morning service, and the Rev. Dr. David H. Greer, Coadjutor-elect of New York, in the evening. In the afternoon there was a special service for children, many coming from other Staten Island parishes.

THE LITTLE TROUBLE AT ST. ALBAN'S.

A little flurry of trouble has come to St. Alban's mission, at High Bridge, in the Bronx, which has been much magnified by the daily newspapers. A very small minority of the people have objected to some of the acts and rulings of the Rev. R. H. Wevill, deacon in charge of the mission, and have appealed to the Archdeacon. Dr. Nelson has made no decision as yet, but an outside consideration of the facts seems to indicate that nothing has been alleged by the few disaffected persons that would call for interference by the Church authorities. It can be stated on authority that the people of the mission are practically united in support of Mr. Wevill, and that the number of the disaffected is not more than five or six. The whole matter has been complicated by the fact that the treasurer of the mission, Joseph H. Hobbins, an elderly man whose mental faculties are alleged gradually to be failing, let the little trouble in the congregation weigh upon him until it is thought he became really insane. At any event, he left his home a few days ago and no clue to his whereabouts has been discovered. It is feared that he has committed suicide, although no proof of this has been offered. His accounts as treasurer are absolutely correct.

ST. EDWARD'S RE-OPENED.

The Church of St. Edward the Martyr was re-opened on Thanksgiving Day, after having been closed for several months for repairs and decoration. An entirely new chancel has been built and a new end to the parish house. The decoration of the church was entrusted to Mr. Charles R. Lamb, who consulted with the Rev. Edward Wallace-Neil, the rector, and Mr. Elbridge T. Gerry, the senior warden. The changes and decorations are the gift of the whole parish, but the senior warden was a generous contributor. The decorations have been beautifully planned and executed and the church now ranks as one of the most beautiful Church structures in the city. There was a short introductory choral service at the opening, lasting only fifteen minutes, at which the Creed of St. Athanasius was sung and the collects for Trinity Sunday, All Saints' Day, and that in the Office of Institution were said by the Bishop of Fond du Lac. Immediately after this service there was High Celebration by the rector, the Rev. Edward Wallace-Neil; the Rev. John G. Hatton being deacon, and the Rev. Mr. French subdeacon. Bishop Grafton was the preacher, his sermon pointing out the contrasts between the Catholic faith and Protestantism. He said in part:

"The festival we celebrate to-day has a double authority, so that even were there no proclamation from the heads of State, it would still be noted as a festival of the Church, corresponding, in great part, to the English Harvest Home. And you, dear people, have an increased cause to be joyful and thankful, that there has been made an addition to Holy Mother Church and to the proper Catholic worship.

"The Church's temples, as you know, are not like those of the Protestant bodies, which, as they have always been so called by those possessing them, are only meeting houses for those of congenial beliefs to assemble. But from the beginning the Holy Church has consecrated her places of worship, her temples, gathering them, literally, into Christ's Kingdom. The doctrine has so come down to us. We reverence God's altar, recognizing the Divine presence, as members of the English House of Lords bow to the throne, recognizing in it the symbol of pervading authority. So it is that in the reverence for holy things we make the sign of the Cross in Baptism. And when we consecrate a church, it is not as though we dedicated a concert room, or a mere work of man; but as the covenanted meeting place between God and man. The church is the place where God has pledged Himself to hear us, and so we can come with joyful hearts this morning, in that you have a new and beautiful place to worship Him.

"And to you, dear rector, this should be a time of great rejoicing. Well I remember the simple beginnings of this parish twenty-one years ago. Here has the daily sacrifice been offered; here the Holy Offering made on the altar. And this has not been made a church of distinctions and classes. Here has been a simple worship, and, I may say, one loyal to the Prayer Book. There have been no extravagances of worship, just the plain, simple, orthodox worship set down in the Book of Common Prayer.

"I am especially glad that I am permitted to be with you this morning in this church that is not a Protestant church, but one standing for the Catholic faith. Catholicity is in its every lineament. You ask what is the difference between the Catholic faith and Protestantism. The one is based on a Person, a summing up of God's revelation to man; the other on a book. Those who hold the Catholic faith hold something more than opinions about Christianity. Protestantism is a babel of sounds, and Protestants cannot agree and are quarrelling among themselves as to the meaning of the word.

"Science with all its discoveries has never developed anything to shake the Catholic faith, nor contrary in any degree to the dogmas of Catholic teaching. None can wish for scientific discoveries more than can those holding to Catholic beliefs. And when people sneeringly say: 'Oh, you Episcopalians are such a small body,' deny it as not true. For although some of the denominations in America have greater numbers than has the Church, yet the great majority of the Christians of the world recognize the fundamentals of the Catholic faith."

Bishop Grafton visited St. Edward's again on the day following Thanksgiving to attend the Requiem Eucharist for the late Lillian Goelet Gerry, daughter of Mr. Elbridge T. Gerry. Miss Gerry was a faithful friend of the parish before her death in 1896.

DEATH OF JAMES K. GRACIE.

Mr. James King Gracie, who died at his home in this city on Monday of last week, was a retired merchant who had been closely identified with many of New York's charities, including the Newsboys' Home, the Children's Aid Society, the Orthopædic Hospital, and other institutions. He was greatly interested in the Church of the Holy Communion, helping by personal work and financial assistance many of the Rev. Dr. Mottet's charitable plans. The funeral was held in the Church of the Holy Communion on Friday last, the Rev. Dr. Mottet reading the service. There were a great many of the leading people of the city present, and President and Mrs. Roosevelt, the former a nephew of Mr. Gracie, came from Washington especially to be present.

OTHER NEW YORK NEWS.

At the November meeting of the New York Church Club "The Progress of the Church's Missions" was considered, the speakers being Bishop Restarick of Honolulu, who told of the Church's work in the Hawaiian Islands, the Rev. Dr. F. L. H. Pott, President of St. John's College, Shanghai, who spoke of the educational work on the mission field and of the relation of missions and commerce, Mr. Arthur Ryerson of Chicago, and

the Rev. Sherman Coolidge, a missionary among American Indians.

St. Paul's Church, Yonkers, which was partially destroyed by fire last spring, has been restored at a cost approximating $10,000 and is now in better condition than before the disaster. The rebuilding entailed a new roof over the entire edifice and the building of a tower where there was formerly a steeple. An entire new floor had also to be laid. The organ was damaged by the fire, but not destroyed, so that it merely required overhauling to be in excellent condition. The altar was untouched by fire, but has been cleaned and beautified. The re-opening service was held the Sunday before Advent. The rector, the Rev. W. M. Gilbert, read the service, and the sermon was preached by the Rev. Dr. Henry Anstice of New York City.

The annual meeting of the Westchester County Local Assembly of the Brotherhood of St. Andrew was held on the First Sunday in Advent at Trinity and Ascension churches, Mount Vernon. The meeting opened with a celebration of the Holy Communion at 7:30 in the morning at Trinity Church, where the morning service and sermon followed at eleven. An afternoon session was held at the Church of the Ascension, where there was a conference on the topic: "What can we do for the spread of Christ's Kingdom?" Announced speakers were Messrs. W. H. Thomas of Yonkers and W. O. Richardson, President of New York Junior Local Assembly. A report of the Denver Convention was made by William Gaul. Supper was served in the parish house of Ascension Church, and the meeting closed with Evening Prayer and an address.

By the terms of the will of Marcia Sherrill, who died a few weeks ago, St. Peter's Church (the Rev. Olin S. Roche, rector), comes into possession of her late residence on West Twentieth Street, near the parish church. The will specifies that the house is to be used for the benefit of the charitable work of the parish, but whether it will be used as a parish house or whether it will be rented and the income devoted to charitable work is not yet known. Requests were also made to a number of Church institutions, the New York Bible and Common Prayer Book Society receiving $2,000, the Widows', Orphans', and Infirm Clergy Fund $2,000, St. Philip's parish home $2,000, St. Margaret's Church of Staatsburg $3,000, and St. John's Guild $1,000. A bequest of $1,000 was made personally to the Rev. Mr. Roche.

As announced in a telegraphic note last week in The Living Church, the western portion of the crypt of Corpus Christi Church is to be built at once, plans having just been filed. The new building will provide accommodations for the Sunday School, the parish guilds, and some space will be devoted to a mortuary chapel. The present chapel will not be disturbed, except that the gallery will be moved back, giving a greater apparent depth to the chapel. As the rector, the Rev. L. C. Rich, expresses it, a most necessary work will be accomplished by the use of the new mortuary chapel. The parish is constantly face to face with many cases of extreme distress, these being especially severe when coming as the result of death in the families of the poorer people of the neighborhood. Many of these are tenement dwellers, living in few rooms, who, in the hour of death, know not where to turn, the bodies lying either in the living rooms of the family or in the undertaker's store, the latter alternative involving additional expense and distress. Although the mortuary chapel is small, it will provide relief for such cases. Corpus Christi parish is doing an excellent work among these poor people, many of them negroes, and assisting the rector are the Rev. Robert W. Turner, the curate, and the Rev. Dr. R. C. Hall. Miss Mary I. Rich assists nobly in the social work of the parish.

RT. REV. FREDERICK COURTNEY, D.D., D.C.L., BISHOP OF NOVA SCOTIA.

[By Telegraph.]

New York, November 30.—The vestry of St. James' parish has invited the Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia, to become rector of the parish, succeeding the late Dr. E. Walpole Warren. Bishop Courtney's acceptance has not yet been received by the vestry, but he is said to have resigned his see in order to accept the call, the resignation to take effect in April next year.

Bishop Courtney has before this been engaged in parish work in the United States, having been assistant minister at St. Thomas', New York, from 1876 till 1880; rector of St. James', Chicago, 1880 to 1882; and of St. Paul's, Boston, 1882 to 1888, from which latter parish he was called to be Bishop of Nova Scotia. He was born in 1837, the son of an English vicar, and was educated at King's College, London. He was ordained deacon in 1864 and priest in 1865 by the then Archbishop of Canterbury, and came to this country in 1876, as already stated. He received from Racine College the honorary degree of D.D. in 1881, and from King's College, Windsor, Nova Scotia, the same degree in 1888, while Trinity College, Toronto, conferred upon him the degree of D.C.L. in 1889. He was consecrated Bishop of Nova Scotia in the pro-Cathedral at Halifax April 25, 1888, and is expecting to relinquish his episcopate on the 16th anniversary of that event.

At last Sunday's services, there was a memorial window, given by Mrs. James Reynolds and daughter to the Church of the Ascension (Rev. Percy S. Grant, rector), unveiled at that church. The subject is Christ appearing to St. Thomas. At St. Chrysostom's Chapel, the 28th anniversary of the work was recalled in a sermon by the vicar, the Rev. Thomas H. Sill, in which he stated that during the 28 years of his ministration there had been 5,685 Baptisms and 2,041 Confirmations. At the Pro-Cathedral on Sunday night occurred the annual procession of guilds, eight parish organizations taking part. Bishop Potter confirmed a class and made the address.

DEATH OF REV. DR. LINDSAY.

[Special Dispatch to The Living Church.]

Boston, December 1.—The death of the Rev. John S. Lindsay, D.D., LL.D., rector of St. Paul's Church, Boston, President of the Standing Committee of the Diocese of Massachusetts, and President of the House of Deputies in General Convention, occurred this morning.

REV. JOHN S. LINDSAY, D.D., LL.D.

Dr. Lindsay was born in Williamsburg, Va., March 19, 1842, and was educated at William and Mary College and the University of Virginia, of which latter he was chaplain as a Methodist minister after his graduation. Conforming to the Church, he received holy orders in 1869, and was engaged in parish work in Virginia until 1879, when he became rector of St. John's Church, Georgetown, D. C., remaining as such until 1887, and being chaplain of the House of Representatives during the Forty-first Congress, 1883-85. He was rector of St. John's, Bridgeport, Conn., 1887-89, and in the latter year accepted his last parish, St. Paul's, Boston. He was elected Bishop of Easton in 1887, and Bishop Coadjutor of Alabama in 1890, but declined both elections. In 1899 he also declined an election as General Secretary of the Board of Missions. He has been a deputy to General Convention since 1892, and was President of the House of Deputies in 1901.

There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined lively, violent attention that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—*Frederick Wm. Faber.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

MEMBERSHIP IN THE EARLY CHURCH.

(BAPTISM.)

FOR THE THIRD SUNDAY IN ADVENT.

Catechism: IV.—Obligations. Text: St. John xvii. 20, 21. Scripture: Acts ii. 37-47.

RETURNING now to the first days of the Church's life, we see the Church brought to its birth on Whitsunday and immediately beginning her work. Our first lesson showed us the Church taking form before birth. Now with the descent of the Holy Ghost, the Giver of life, that form becomes alive and able by that "power" to do her work. As she here comes into being, can there be any doubt as to her form? Did she emerge as a Church without a ministry? Some contend that the primitive order was first a congregation in which all were equal, and these chose and appointed the ministry. That theory cannot possibly be fitted to the Church as she now comes forth on her first day of conscious life and work.

The lesson begins with the account of the effect of the first sermon. St. Peter had preached to them a clear, convincing sermon which proved to them that Jesus is the Christ. And they asked the one question of all most important to them and to us: "What shall we do?" Nothing could have been recorded better designed than this question and its answer, to show us what was considered the first essential things at this time when the Church came fresh from Christ's personal instruction and with the first undiminished power of the Holy Ghost upon her. The door or way of entrance into the Church is thus clearly explained. One of the New Testament figures used to describe the Church likens her to a building which is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. We here discover that *the entrance to that Building is by the door of Baptism, which is hung on the hinges of Repentance and Faith.* This is so clearly expressed here that no further argument is needed than a reference to the passage. Repentance and Baptism are commanded directly in St. Peter's answer, and Faith is implied by the question, and is expressed when it relates that "they that gladly *received his word* were baptized."

As Baptism stands thus as the first thing required of those who would come into the Church, it may be well to take the opportunity to learn something about it and its meaning. Jesus Himself taught, in words which cannot be mistaken, the absolute necessity of Baptism. Just before His Ascension He said: "He that believeth and is baptized shall be saved" (St. Mark xvi. 16). And the command to baptize disciples is included in His "Great Commission" (St. Matt. xxviii. 19). To Nicodemus, after teaching him of the necessity of regeneration or a new birth, He said, plainly: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (St. John iii. 5). Notice, He says, "cannot," not "may not." It is not an arbitrary matter, but follows from the nature and constitution of the Kingdom. Into this world we are born by natural birth which, as the result of its proper preparation, takes place once for all, and we enter this life with the nature inherited from the first Adam. We receive that nature and its doom, not because we imitate Adam, but because we are born into his race and partake of his nature. In the new birth which, following the teaching of Jesus to Nicodemus, the Church declares to take place at Baptism, we are, after proper preparation, as in the other, born once for all into the new spiritual kingdom of Jesus Christ and become thereby partakers of the inheritance of the second Adam, Jesus Christ. He is called by St. Paul, the second Adam, and it is clear that it is by Baptism and the new birth therein that we come into that "line." It is only a little more wonderful than the inheritance we receive from the first Adam, and it follows the analogy of that birth so clearly that although we may not be able to understand how it is done, we can yet see some reason why it is so. As the new race from the second Adam cannot come by the same process of natural generation as came the first, we should expect to find some other method of bringing its members into union with its Founder. This is just what we have in the new spiritual birth in Baptism. The clear argument of Drummond's chapter on "Biogenesis" in *Natural Law in the Spiritual World,* may help some to an understanding of the reasonableness of Regeneration as the mode of entrance into the higher spiritual kingdom; but in using it, take care to correct his mistake of connecting it with conversion instead of Baptism.

St. Peter here expressly declares (v. 39) that "the promise is unto you and to *your children.*" It would seem that there was no possibility of excluding children from Baptism, yet some modern sects have been compelled to do so from the theories that they have connected with the rite. A brief word may therefore be said about *Infant Baptism.*

In the first place, Jesus' teaching was not that children should be as the adults, but that the adults should become "as little children" to be fit for His Kingdom. Moreover, He "blamed those who would have kept them from Him" and commanded the children to be brought unto Him (P. B. 246).

If any further argument were needed, it would seem to be supplied in the passage given us for study to-day. From the days of Abraham the Hebrews had been taught that their children were to be admitted into the Covenant by the rite of Circumcision, administered when they were eight days old. If the new dispensation, which now came in to displace the old was to be more narrow than the old, it would seem that some explanation to that effect would have been given. Instead, St. Peter says that the children are included. Bishop Williams points out that this clearly refers to their little ones, not to future generations; for those to whom he had just explained that Jesus was the Messiah exalted to the throne of David, where He was to reign for ever and ever, needed no assurance surely that His Kingdom was to endure from generation to generation.

As a result of St. Peter's sermon, "the same day there were added unto them about three thousand souls." Thus was fulfilled Jesus' prophecy to St. Peter that he should have the keys of the Kingdom of Heaven. A key opens a door. He here opened the door to the Jews. Later he had the honor of doing the same for the Gentiles (Acts x.), although St. Paul was made "the apostle to the Gentiles." This is the only sense in which St. Peter is found to use the keys in any sense which does not apply as well to the other apostles. It was his honor to use them first—to open the door.

Lack of space forbids a treatment of *the mode of Baptism* further than to say that it would hardly have been possible to baptize this great number by immersion anywhere in Jerusalem. We do not think that the amount of water used in this sacramental washing is important. In the early Church both methods, immersion and pouring, were used. Both typify the death unto sin. Baptism has always and everywhere however been with water applied "in the Name of the Father and of the Son and of the Holy Ghost." Places like this (v. 38), which speak of being baptized in the Name of Jesus Christ, do not contradict this, for it was so called as indicating the allegiance to Him required, and in contrast to "John's Baptism." This is shown by St. Paul's question to the twelve disciples at Ephesus, who said they had never heard of the Holy Ghost: "Into what then were ye baptized?" (Acts xix.).

But in the lesson we have more than the way of entrance to the Church set forth. If Baptism is the door, we might call "the apostles' doctrine and fellowship, the breaking of bread, and the prayers," *the four walls of the building.* In them they continued steadfastly. We can hardly do better than follow their example, and it no more than describes what the Church now requires of her children. The apostles' doctrine, i.e., their teaching, that is all that she requires in the way of belief—the creeds which are but a summary of the apostles' teaching as set forth in the New Testament. The apostles' fellowship—again we are taught that instead of simply individual belief and salvation, we are brought into union and fellowship with all others who are in the same Body of Christ and the whole is benefited by the faithfulness of each one. Moreover it is by fellowship reaching back to the apostles that we receive the sacraments and this is especially true in such branches of the Church Catholic as have held to the historic Episcopate.

The breaking of bread—the sacrament commanded by Jesus Christ Himself—that is always a mark of the Church.

The prayers—common worship—we feel thankful, too, that we are in a Church that provides for common prayer and worship, regardless of the changing fashions of men. With this

she is no longer by anyone seriously reproached, as was once the case.

The community of goods (v. 44) was voluntary and not absolute—some "had need," others not, and seems not to have gone beyond the Church at Jerusalem. In verse 47, read according to the Revised Version, "those that were being saved."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE DOORIS MEMORIAL—NOT AT KIRKWOOD, MO.

To the Editor of The Living Church:

KINDLY allow me to make a correction in the Diocesan Notes from Missouri in your issue of Nov. 21st.

Mrs. Margaret Dooris and Mrs. Alice Dooris Thomas, to whose memory the Celtic cross and Celtic markers were erected, are the mother and sister of the Rev. J. A. Dooris of St. Louis, Missouri. The memorials were placed in Kirkwood cemetery, London, Ohio, and the service of hallowing took place on Oct. 17th, the Rev. J. A. Dooris coming from St. Louis to officiate.

I may add, these Christian symbols are the first of the kind introduced in this part of Ohio, in memory of the departed, and have attracted much interest in the community by reason of the beautiful and artistic design, as well as the grand and dignified expression of our Christian faith, as compared with the meaningless obelisks and sarcophagi that are so much used at the present time.

Very sincerely,

London, O., Nov. 23, 1903. Margaret Dooris.

MISSION SERVICES.

To the Editor of The Living Church:

I WOULD not presume to advise Mr. Purce, but having had five years or more experience in just such work as he outlines, I may suggest that instead of leaflets, he use the Book of Common Prayer and the Church Hymnal, which may be obtained free of charge from the New York Prayer Book Society. Take a few minutes after the first hymn to explain the order of service, asking the people to turn to page 19, etc. Five or ten minutes may suffice. Sing another familiar hymn, and the congregation will be ready to respond heartily. The missionary must not fear to mar the beauty of the service by announcing the pages.

My first objection to the leaflet is, that it resembles the ever-changing "Children's Day Services," etc., and gives no idea to Dissenters that it is but part of the grand Book of Common Prayer. My second is that it contains all the features that make the service difficult for strangers. If we must have leaflets for missions, let them contain simply a few appropriate sentences, the Exhortation, Confession, the first Absolution, Lord's Prayer, Versicles, Psalms, *Magnificat, Nunc Dimittis,* Apostles' Creed, versicles to the end of Evening Prayer, and a few hymns.

There is no greater missionary than the Book of Common Prayer, and the New York and the Bishop White Prayer Book Societies deserve donations from the rich, with prayers and blessing from the Church at large. I am indeed grateful for the 600 books given me the past four years.

Permit another word. Talks on the Prayer Book should be well prepared and not merely given when one is tired out or the congregation is too small to waste a good sermon on it. The earnest Churchman, who has brought his friend to service, is very grateful if a good, clear outline of the office used is given, with concise reasons for each part of the same.

To obtain a donation of Prayer Books, your request must have your Bishop's endorsement. W. H. Haupt.

St. Alban's Rectory, Florence, Colo., Nov. 20, 1903.

DR MUHLENBERG AND THE PROTESTANT NAME.

To the Editor of The Living Church:

APROPOS to the reference to the Muhlenberg Memorial (1853), on page 837 of The Living Church of Oct. 17th, the following will be of interest, in case you are not already aware of it:

The Church of the Holy Communion (N. Y.) was built by Mrs. Rogers, as a memorial to her husband, and she appointed her brother, Dr. Muhlenberg, as its "perpetual curate"; and there he started those services that at the time of my earliest recollection of him, and of the Church, were called "Puseyite." He had as assistant priest, the Rev. Francis E. Laurence, who, when the former began to devote himself entirely to St. Luke's Hospital, succeeded him as incumbent.

All this time the church had been Mrs. Rogers' proprietory chapel, and the incumbent had been a law unto himself as far as any lay interference went. After some years, however, it was organized as a "Free Church," with seven trustees, Dr. Muhlenberg and Dr. Laurence being of the number, and Mrs. Rogers made over the property to them.

Now came up the question of union with the Convention of the Diocese; but for a long time the parish was not admitted to union because, as I have been well informed, Dr. Muhlenberg would not use the word "Protestant" in the title of the church when applying for such admission.

So a generation and more ago there were holy and distinguished men in the Church who objected to its official title, as much as you and I do to-day.

I was for a number of years a member of this parish, during and to the end of Dr. Laurence's incumbency; and so know a great deal of its inside history.

Yours truly,

Brussels, Nov. 12, 1903. H. S. Wynkoop.

RESERVATION AND THE POST-CONFIRMATION RUBRIC.

To the Editor of The Living Church:

IN LAST week's issue of your paper, you have quite a long editorial on the subject of the Reservation of the Sacrament. It seems to be a critique of the Rev. Dr. Wright's pamphlet on that subject. Now, as I understand you both, you contend for the right to reserve the sacrament on the grounds of the historical interpretation of the rubric. May I ask why you are not willing to allow the same argument for the violation of the letter of the rubric following the Confirmation Service? Bishop Gailor evidently thinks it is applicable. If I am not mistaken, you have argued in your paper very strongly in favor of strict obedience to the Confirmation rubric. Do you not allow the historical argument in this case? If not, why not?

Lyons, Iowa. T. W. Jones.

IS RESERVATION LAWFUL?

To the Editor of The Living Church:

MAY I respectfully protest against the attitude of The Living Church in the editorial of November 21st as to the present legality of Reservation? Our rubrics are the same as those of the Church of England. It is little more than three years since this whole question was brought before the Archbishops of Canterbury and York; and each gave a formal decision after hearing arguments. Their decision was that reservation was absolutely unlawful. These decisions have with us no legal force; their arguments, however, are entitled to consideration, and are not easy to refute.

With regard to these decisions Dr. Bright wrote as follows:

"I could never seriously doubt that the Archbishops would find themselves obliged to maintain the present unlawfulness of the practice in any form.

"I should have laid chief stress on the rubric and used the dictum of Judge Coleridge *re* the Ornaments Rubric, to the effect that where any sentence in one of the formularies is grammatically plain, and incapable of being diversely interpreted, we have no call to go behind it to inquire into the possible intention of the framers.

"It is far better that a practice taken up without sufficient authority should be checked, than that clergymen should be encouraged to resort to such argumentative twistiness as cannot be reconciled with an ingenuous treatment of documents, and is quite sure to aggravate the existing suspicions of clerical veracity." [*Letters and Memoir of William Bright, D.D.*, p. 326.]

I, as a priest, have solemnly engaged to conform to the doctrines and worship of this Church. The rubric is "grammatically plain and incapable of being diversely interpreted." The intention of its framers may be historically a curious subject for investigation, but their intention cannot reverse or alter the plain meaning of the law. I am bound by the rubric, not by the intention of its framers. The Prayer Book, moreover, tells

me exactly what to do in administering to the sick, and there is no suggestion of reservation.

"We find in the Prayer Book," says the Archbishop of York in his decision, "a special rubric relaxing the Church's requirements as regards the communion of the sick in the time of plague or of such other like contagious diseases. Had there been any intention of continuing the use of Reservation it is impossible to believe that all reference to it could have been altogether omitted in such a rubric. It is here that we should certainly have expected to find it. It would have been the obvious solution of the difficulty to which the rubric refers. But it is not to be found." [*The Guardian*, of May 2, 1900, p. 613.]

There are two weighty reasons why the application of mistaken principles of interpretation to this rubric seem to me peculiarly unfortunate. First, so long as numbers of persons imagine, however erroneously, that under our existing law they may lawfully reserve the Blessed Sacrament, no effort will be made to secure a change in the rubric and definite provision for Reservation. With all that you say of the practical need of Reservation I heartily concur. The late Dr. Campbell Fair once asked the question in my presence in Baltimore, what to do in a case like this: In one single day he celebrated eight times to administer the Holy Communion to as many dying communicants. Who would find any fault with a priest who in such an emergency disregarded the rubrical law? When Archbishop Longley gave permission for Reservation during a visitation of cholera at Leeds, he is alleged to have accompanied the permission with the words *Necessitas non habet leges*. This principle we frequently apply in dealing with rubrics that do not embody any important principle.

A second and more weighty reason is that if we accept mistaken principles of interpretation, we cannot restrict them to this one rubric alone. Take, for example, the rubric after the Confirmation service: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." This again is "grammatically plain and incapable of being diversely interpreted." It embodies, moreover, a principle, the abandonment of which on the part of this Church, would seem to involve the entire abandonment of our Catholic position. Yet this rubric, too, has been disregarded, and like methods of interpretation have been used to justify the ignoring of its plain words. Even Bishop Whittingham took this lax view, though it cannot for a moment be supposed that he realized that he was surrendering a fundamental principle of the Church's life. A living Bishop, the Bishop of Tennessee, writes as follows in his paper, "The Attitude of our Church toward the Protestant Communions around her," read before the Pan-American Conference:

"There are some rules in the Church which seem to me to be so indeterminate as to admit of interpretation either one way or the other, and it rests entirely with the disposition of the individual clergyman as to what way he shall choose. I may refer here specifically to the rubric following the office for Confirmation, a rubric which was drawn up in the twelfth century, and which historically cannot be proved to be intended for members of Protestant Churches as we now know them, and this is true *a fortiore* when we recall the Acts of Occasional Conformity [under which thousands of men were obliged to receive the Holy Communion at the altars of the English Church when their faith and life were elsewhere]. I do believe that this question of admitting to the Holy Communion is a serious question in our relations with Protestant Christendom."

But principles of interpretation cannot be restrained to rubrics only. Others will extend them to articles of the Creed: "Who was conceived by the Holy Ghost, Born of the Virgin Mary," "and the third day He rose again from the dead," are sentences "grammatically plain, and incapable of being diversely interpreted"; but modes of interpretation such as have been applied to this rubric and the one that deals with reservation would, if applied in the Creed, overthrow the Catholic religion altogether.

George B. Johnson.

[We beg to call the attention of our correspondent to the fact that the American House of Bishops, which for us carries greater weight than do the English Archbishops, ruled, in their Pastoral which we quoted, quite opposite from the ruling of the latter. He is also mistaken in saying that "our rubrics are the same as those of the Church of England." This one is quite different, and the phrase "if any . . . . remain *after the Communion*"—the words italicised being found only in the American book—may easily, according to Dr. Bright's canon, "grammatically plain and incapable of being diversely interpreted," be held to apply only at the close of the period during which the sacrament is reserved, for that time, and that time only, may certainly be termed "after the Communion." Neither do we quite follow our correspondent in his comparison of our view of this post-Communion rubric with the view we have hitherto presented of the post-Confirmation rubric, for the latter always was intended to exclude unconfirmed persons from receiving the Holy Communion, and we, insisting that it does still exclude them, are applying to it the same historical test as to its meaning, that we apply to the other. We cite also, as precedent for considering the intent of a rubric, that other rubric from the Holy Communion, which is alike (so far as we quote it) in the American and the English Books: "Then *shall* follow the sermon." According to Dr. Bright's canon, "grammatically plain and incapable of being diversely interpreted," this cannot possibly be construed literally otherwise than as mandatory, thus making a celebration at which there is no sermon absolutely illegal. But is it anywhere so interpreted? It is obvious that the interpretation of this rubric and of the post-Communion rubric are exactly analogous. One cannot easily give to the one a force which he denies to the other.

In spite of all this, we should be glad if our correspondent's desire that the matter might be cleared up by Prayer Book revision might be carried out; but that of course is wholly out of the question now, for revision is not likely to be resumed for some years to come. Practically, we must wait until the whole Church is sufficiently moved by the spiritual needs of the sick, as is our present correspondent, to take up the matter in some really practical manner.—Editor L. C.]

THE USE OF THE SACRING BELL.

To the Editor of The Living Church:

As I was ministering the chalice at this morning's celebration to a good woman, whose mother—a devout communicant, physically unable to be present, through the infirmities of age—was pining at home for lack of that privilege which is to her the supreme one in life, there flashed across my mind a reflection, suggested by your editorial on Reservation, in last week's issue. I saw a vision of those sweet old days of faith when the entire community of every country village, hearing the sound of the sacring bell during the time of the Oblation, fell upon their knees, or reverently stopping in the midst of the occupation of the moment, uncovered, made the sign of the cross, and offered a whispered prayer of adoration and aspiration; and how those in suffering, sorrow, or confinement which prevented their presence in the sanctuary, at once began their preparation for the coming of the priest, who would soon be on his way to their humble dwelling, bearing the consecrated Bread of God, that they might be thus reckoned among the worshipping congregation, and partakers in all the fulness of the blessing of that one supreme, Christ-ordained act of worship; and of the quiet joy with which they welcomed His minister and received Christ Himself in the Sacrament of His Presence, freshly from the high altar!

And that vision, coming in the moment of a priest's supreme joy of the actual ministration of the Bread of Life, thrilled me with a realizing sense of the power and value of *the sound of the Sacring Bell,* as the best possible means of bringing back to our people at large the love and longing for Communion, by the constant and faithful reminder of the coming of Christ in His blessed Sacrament at that moment, proclaimed by the sweet, silvery voice from the Angelus Bell-cote.

Why are there so few sacring bells in use nowadays? It seems to me that a general revival of the custom among those who love the Lord and the Sacrament of His Presence, and the provision of proper bells over the sanctuary roof-crown thus to announce to the community the fact of Consecration, would be the very best practical means for bringing back the *true* principle of Reservation, and tend powerfully to bring again to our people the love of our present Lord.

Hobart B. Whitney.

Essex, N. Y., Thanksgiving Day, Nov. 26, 1903.

WHOM SHALL WE OBEY?

To the Editor of The Living Church:

The Bishop of Albany says "that the bowed head is just as reverent, and more natural and real than the bended knee." He also admonishes his clergy to teach only what may be "proved by the Scripture" (report in The Living Church, November 21st).

And the Scripture says: "At the Name of Jesus every *knee* should bow, of things in heaven and things in earth."

But possibly this is a mistranslation, and should read *head* instead. Anyway, how re-assuring will these words of the good Bishop be to our Protestant members, who have for, lo these many years, withstood all the efforts of our misguided clergy to induce them meekly to kneel upon their knees instead of "upon their foreheads"!

W. H. Nicol.

Corsicana, Tex.

THE CASE OF THE REV. QUINCY EWING.

To the Editor of The Living Church:

The vestry of the Church of the Advent, this city, believe that a serious injustice has been done them by your Alabama correspondent in The Living Church of the 14th inst.; and

they respectfully request that you publish the following statement concerning their purpose and their manner of procedure when they invited the Rev. Quincy Ewing to become their rector.

There was no intention whatever on the part of this vestry to extend a call to the Rev. Mr. Ewing, or anyone else, in violation of a canon of the Diocese of Alabama. This was promptly and courteously made known to Bishop Beckwith upon notification from him that the vestry's manner of procedure in the election of the Rev. Mr. Ewing had been canonically irregular, notwithstanding, the course we in the first instance followed, was in accordance with the known, established, and unbroken custom which had prevailed in this Diocese for more than thirty years. The vestry then undertook to elect in strict compliance with the canon to which their attention had been called, and in due course, in accordance with canonical requirement, made request of the Bishop for a certificate to the effect that the Rev. Mr. Ewing was a "qualified clergyman of this Church." This certificate Bishop Beckwith, after more than one promise to us, declined to give—unlawfully withholding the same, it seemed clear to us. For we well knew it to be a fact that the Rev. Quincy Ewing *was* a "qualified clergyman" of the Church in good and regular standing in the neighboring Diocese of Mississippi; and we knew further, that in that Diocese, where he had served as rector of St. James' Church, Greenville, for more than eight years, his standing had never at any time been called in question by the constituted authorities. When, therefore, your correspondent refers to "an incident which threatened to disturb the peace of two dioceses", and leaves it to be inferred that the Vestry of the Church of the Advent willfully violated a canon of the Diocese, a spirit of candor and justice, it seems to us, would have compelled him to state that when the vestry undertook strictly within the law to fill the vacant rectorship of their church, they were unlawfully thwarted by one against whom they had no immediate recourse save that of energetic and united protest. Such recourse they were in honor bound to employ and did employ.

The Rev. Mr. Ewing's unopposed assumption of the rectorship of the Church of the Advent on the 4th inst. indicates, it would seem, beyond question, that the responsibility for the threatened peace-disturbing incident does not lie with the vestry.

Respectfully,
R. H. Pearson,
Robt. Jennison,
E. M. Tutwiler,
Dr. E. P. Riggs,
Judge Sam'l E. Greene,
Committee of, and for the Vestry of the Church of the Advent.
Birmingham, Ala., Nov. 17, 1903.

[In so far as the foregoing letter is an explanation on behalf of the vestry, we have pleasure in giving place to it. In so far as it criticises the official action of the Bishop of Alabama, we feel that we must dissociate ourselves from the criticism, for the reasons stated editorially, last week. It seems also to be overlooked by our correspondents, that by Title I., Canon 18, § vii. [3] of the General Digest, the Bishop is allowed six months' latitude in receiving the papers of any minister presenting even the full letters dimissory, and consequently he is hardly open to criticism for delaying very much less than he had the canonical right to delay. We are quite willing, however, that the facts should be presented from the point of view of each of the parties concerned.—Editor L. C.]

HOW LITTLE THE WORLD HAS CHANGED.

By Roland Ringwalt.

ONE of the most interesting though least quoted portions of the Pentateuch is the thirty-sixth chapter of Genesis. Its list of dukes and kings gives us four names that will always be memorable. Anah, Hadad, Shaul, and Hadar are the four men of special interest. Others came and went, but these four are noted down by the Hebrew chronicler, and these four will always have their modern counterparts. If we open a newspaper of to-day we will find that the descendants of Anah, Hadad, Shaul, and Hadar take up a large share of its space.

It was Anah who found the hot springs in the wilderness (the Revised Version is here chosen in preference to that of King James). He was a discoverer. As he fed the asses of his father he watched for something, eager to observe what no one had observed, and he found the hot springs. There is always some one like Anah. Many an apple had fallen before Newton's time, many a teakettle had been filled before Baby Watt looked on the ascending lid, many a hunter had eaten his dinner without thinking of the true head of the Mississippi. Columbus, Vasco de Gama, Raleigh, Captain John Smith, Mungo Park, Audubon, de Chastellux, Lewis and Clark, Stephenson, Livingston, Ericsson, Edison, Stanley, Kane, Peary, Westinghouse—what a long roll of inventors, travellers, and discoverers have trodden in Anah's footsteps! There are men who must invent or discover. In the most humdrum task some new idea seizes them, and their pleasure, like Franklin's kite, has an object. A list of the accidental or seemingly accidental discoveries—of the Magna Charta just saved from destruction, of the manuscript found by Bishop Percy, of the treasures gathered in the wilds of the desert and the depths of the sea, would show how the descendants of Anah look about them.

Name after name is given, and then we come to a man whose deed goes down to history. It is written of Hadad, the son of Bedad, that he smote Midian in the field of Moab. We have not the muster rolls of the opposing forces, or the report of the killed and wounded, or the details of the engagement; but the fight ended in a victory for Hadad. The name of the victor, the name of the vanquished, the place of the triumph are all preserved. Deep in our hearts is the respect for the man who has won his fight, won so decidedly that no one can question his prowess. Whether we love or hate the man who won, we remember him, and his name blends with the scene of conflict. The old histories tell us of those who gained famous fields, and our newspapers give columns to the champions who have led successful armies, or pushed great measures through reluctant legislative bodies, or won important cases, or triumphed in financial contests. There is no one living, that is no one who can think and feel, who does not admire some one who wears the badge of a general, or ranks among the captains of industry, or has held his own in a controversy, or proved his claim to an estate. As Gray looked on the tombstones in Stoke Pogis' churchyard, he paid his famous tribute to the

"village Hampden that with dauntless breast
The little tyrant of his fields withstood."

While there is red blood in human veins, men will remember Hadad who smote Midian in the field of Moab.

Less admiration but perhaps scarcely less curiosity is aroused by the descendants of Shaul. His title was Shaul of Rehoboth by the river, apparently "the broad place by the river," probably a market or some other place of gathering. At all events he was a man of an estate, whose dwelling place was remarkable, and to this day we speak of the land owner as a man of broad acres. Every city has some residence specially worth seeing, and in every suburb there is a house noted for its beautiful grounds or its fine trees. Men of literary genius, political influence, and martial renown have so identified themselves with their Rehoboth by the river that the man and the place go down through history together. It is not customary in our republic to call a man by the name of his estate, but our Scotch friends remind us that we have never forgotten Charles Carroll of Carrollton, nor have we dropped out of the habit of calling our third President "the sage of Monticello." The dream of a wonderful boy was that he might live to be Hastings of Daylesford. A great man worked himself to death that he might be Scott of Abbotsford. From the capitalist who has picked out a certain mansion as his desired home to the farmhand who saves and pinches to buy a favorite lot there is a desire to be Shaul of Rehoboth by the river.

Madar's wife was Mehetabel, the daughter of Matred, the daughter of Me-zahab. In some way his wife was famous. Perhaps she was the beauty of her time, perhaps her father was the hero of his day, perhaps her family were renowned for bravery and wisdom, at all events Hadad was a man whose marriage was to be handed down to future ages. It would be easy to name men whose fortune in business or whose position in politics has been won by marrying an heiress or the daughter of a statesman. Lord Rosebery is credited with saying that his three great ambitions were to marry Miss Rothschild, to win the Derby, and to be prime minister of England. The marriages of Alexander Hamilton and Lord Beaconsfield were of no trifling moment in their political careers. It would not be possible to read many paragraphs of news in Church or State without observing the part played by marriage. Frequently it happens that a man who never found warm springs in the wilderness, who never smote Midian in the field of Moab, and who never marked out his Rehoboth by the river, is to be counted among the forces of the day because he married Mehetabel, the daughter of Matred, the daughter of Me-zahab.

So it has been, and so it is to-day. The most interesting men are the man who has made a discovery, the man who has won a fight, the man who has laid out a fine estate, and the man who has made a great match. It is startling to read the thirty-sixth chapter of Genesis, and to note how large a portion of newspaper space is given to Anah, Hadad, Shaul, and Hadar.

Miscellaneous Holiday Gift Books

Reviewed by Many Writers.

MISCELLANEOUS HOLIDAY BOOKS.

SO INCLUSIVE is the term "Holiday books" and so wide the variety of those appropriate for gifts at the holiday season, that this conclusion of the brief suggestions for the season must be understood as assuming that the former suggestions as to fiction, children's books, etc., are also in mind.

POETRY.

Very pleasing to us has it been to read the sweet purity of thought as of diction in *Sonnets and A Dream*, by William Reed Huntington. [New York: Thomas Whittaker. Price, $1.00.] It is not often that a writer is able satisfactorily to make himself known in so many different forms of literature as is the versatile author of this volume. Dr. Huntington is perhaps less well known as a poet than as a writer of essays and of sermons, yet his work in this little volume, first issued about five years ago but now brought out in a new and very attractive form, shows his sterling ability in this most difficult field of literature. Seldom have we enjoyed poetry more than in reading what is here presented.

Mr. James Whitcomb Riley gives us another volume of the versified humor which has for so long been associated with his name.

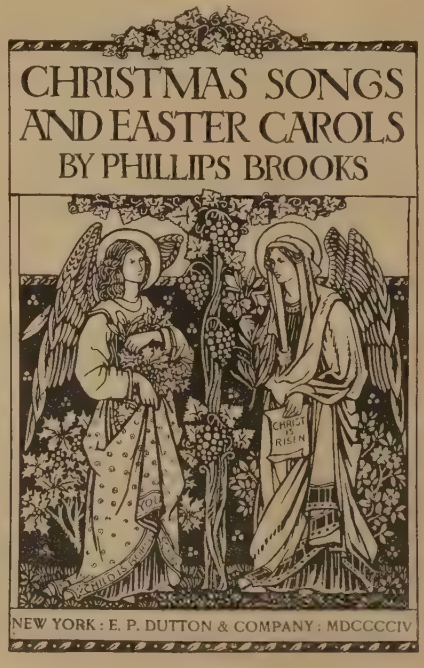
An Illustration from "His Pa's Romance"

By James Whitcomb Riley

[*By Courtesy of The Bobbs-Merrill Co.*]

The volume just issued bears the title *His Pa's Romance.* [Indianapolis: The Bobbs-Merrill Co.] To say that the standard attained by Mr. Riley in his former works is fully maintained in this is perhaps best to describe the scope of the verses. One would not call them poetry in the same sense in which he uses the term with respect to the *Sonnets* of Dr. Huntington and the work of the masters of poetry, yet Mr. Riley's book has a field all its own.

The Chicago *Tribune* has performed an excellent service for busy people in presenting at the head of its first column during the past year, some classic poem, under the general title *Poems You Ought to Know.* These poems thus published are now gathered in book form and issued under the same heading. [Selected by Elia W. Peattie, literary editor of the Chicago *Tribune*, and illustrated by Ellsworth Young. Chicago: Fleming H. Revell Co. Price, $1.50 net.] They comprise what would be expected from the title, the best selections from the classic authors both of our own day and of olden days. On the whole it is a very intelligent and adequate representation. A volume of selected *Poems of Tennyson*, chosen and edited with an introduction by Henry Van Dyke [Boston: Ginn & Co. Price, $1.50] is issued in two separate editions, of which the finer is adorned with a photogravure frontispiece and is handsomely printed on paper with uncut edges and gilt top and an attractive cloth cover. The price is $1.50 net. The other, being more especially for class use, is issued in the Athenæum Press Series and is uniform with the other volume, except for the mechanical workmanship, which is less handsome. In this form the price is 90 cts. net. Collected into one very attractive volume, we have the five Christmas Songs of Phillips Brooks, together with his three Easter Carols. These, attractively bound in white, gold stamped, are issued under the title *Christmas Songs and Easter Carols* by Phillips Brooks. [New York: E. P.



Dutton & Co. Price, $1.00 net.] We have before ventured the belief that the distinguished Bishop of Massachusetts would be known and remembered longer by posterity as the author of "O Little Town of Bethlehem," than in any other capacity, and it is a pleasure to have that, with his other similar poems and carols in this attractive form, especially since these have not of late years been available in this shape.

Songs by the Wayside. By William J. Fischer, M.D. Price, $1.25.

The Age of Ivory. By Henry Harmon Chamberlin. Price, $1.25.

A Pilgrim Jew. By Rev. Charles Coke Woods. Price, $1.00.

The Musician. A Legend of Harz Mountains. By Frank Waters. Price, $1.25.

The Song at Midnight. By Mary M. Adams. Price, $1.50.

The Conceits of a General Lover. By Edward W. Barnard. Price, $1.50.

These are all issued by Richard G. Badger, The Gorham Press, Boston. Whether poets are born or manufactured in our opinion, according as we agree or disagree with the old adage about their origin, the fact remains that we have an extensive and somewhat varied product continually put forth by publishers. Rhyming is comparatively easy if one has an ear for musical sounds, rhythm is somewhat more difficult of attainment, but sentimental ideas seem to come naturally to the majority of minds given to poetry. To

put these sentiments into rhyme requires no extra amount of skill. But it by no means follows that the product will be poetry. The college of bards demands more than this of its graduates, and there must be the germ of the true poetic idea in those who would enter its portals as "freshmen." We would not discourage the ambitious rhymster who thinks he possesses the poetic afflatus, but would suggest that before rushing into print he should consult a wiser mind than his own and seek honest criticism from others than his friends.

All this implies that there are faults and failings in one or more of the books of poems at the head of this criticism. *Songs by the Wayside* contains some gems amidst much that would benefit by careful pruning. Dr. Fischer would do better work if he would write less and give greater care to rhythm. *The Age of Ivory* is a good attempt at describing the possible advantages that might have benefitted this earth if the elephant rather than the ape had evolved into the ruling being. There are some bright and witty thoughts in the poems. *A Pilgrim Jew* would have us see the blessings conferred upon the world by the Jewish race. This is set forth in a poem of eighteen divisions. There is doubtless much truth in the author's claim. *The Musician* transforms a wild German legend into a narrative poem that possesses many fine qualities. The author has a grasp of his subject that gives him a wonderful power of description. Some of the passages rise to the height of genius and give the poem a value that should make it popular among poetical works. *The Song at Midnight* is a collection of the poems, hymns, and sonnets of Mrs. Adams, compiled and published after her death as a memorial of her saintly life. There are many beautiful things in the book and some of her sonnets deserve a lasting fame. *The Conceit of a General Lover* deserves the approval of every lover of verses and a wide and constant sale. Most of the contents have been printed in various magazines and publications. They are here gathered together as a happy family combining mirth, wit, pleasantry, and banter, as well as the more solemn musings on life in its varied aspects. Mr. Barnard should continue to write, for the world needs his bright sunshine and delightful criticisms on its follies. This is just the book for a tired man, or for a lonely evening away from home.

ART BOOKS.

At the head of the Art books of the season we may perhaps be justified in placing an edition of Longfellow's *The Courtship of Miles Standish* with illustrations by Howard Chandler Christy [Indianapolis: The Bobbs-Merrill Co.] In this volume Mr. Christy has, if that be possible, outdone his former work. The color illustrations are simply superb, and those in black and white

From the Christy Book for 1903. The Courtship of Miles Standish, with forty-two illustrations by Howard Chandler Christy.
[*By Courtesy of Bobbs-Merrill Co.*]

as fine as they could be made. In every respect the volume is as magnificent as art can produce.

A handsome volume consisting of half-tone plates with their titles, and a biographical introduction and the list of his principal works, is *The Work of Botticelli* [New York: Frederick Warne & Co. Price, $1.25]. There is a photogravure frontispiece, and the versatile artist is adequately portrayed in the selections from his work therein reproduced. The volume is issued in Newnes' Art Library, and is uniform with the previous volume, *The Work of Sir Joshua Reynolds.*

Some smaller art booklets, in handsome colors from the workshop of Ernest Nister and published in this country by E. P. Dutton & Co., are *Jerusalem the Golden,* translated from the Latin by John M. Neale, D.D.; *Charity,* from St. Paul to the Corinthians; and *Crossing the Bar,* by Alfred Tennyson. Each of these is in the handsome coloring which we associate with fine ecclesiastical work and is very beautiful.

From the same house are two handsome hanging cards, the one containing the verse of Whittier's *The Quiet Room,* and the other a poem, *Forget Me Not,* both of them attractively illuminated. Price, 35 cts. each.

BOOKS OF HUMOR.

Messrs. Paul Elder & Co. of San Francisco have made their reputation as publishers of artistic and humorous books, and we have this year two to add to the number. One of these is *The Limerick Up To Date Book,* composed and collected by Ethel Watts Mumford, illustrated and decorated by Ethel Watts Mumford and Addison Mizner. Price, $1.00 net; the other, *Widows Grave and Otherwise,* "Purloined by an Ex-Widow and Pictured by a Victim." The first of these contains a humorous verse for every week, while the second has a selection for each day in the year from some more or less humorous source. It is impossible to say in either of these volumes that humor is not sometimes lost in vulgarity, particularly in the first, but this is not often the case with the selections, which, on the whole, are funny without often being objectionable. The artistic work is very handsome.

For children we have a book entitled *The Bad Child's Book of Beasts.* Verses by H. Belloc. Pictures by B. T. B. [New York: E. P. Dutton & Co. Price, 60 cts.], which is made with outline illustrations.

A little book, *Rips and Raps,* is by the auther of *Crankisms* and published by the Frederick A. Stokes Company. The book is one of those calculated to raise a passing smile, and both in its humorous proverbs and its striking illustrations, the latter in pen and ink drawings, it is very apt.

KALENDARS FOR 1904.

At the head of this classification we may perhaps be excused for placing *The Living Church Annual,* which is just issued and which comprises, as it always does, the matter appropriate to "A Church Cyclopaedia and Almanac." This, as to its contents, will be reviewed more carefully in a later issue [Milwaukee: The Young Churchman Co. Paper, 35 cts.; cloth, 60 cts.] As in past years, the calendar and lectionary pages from this *Annual* are printed separately in red and black as *The Folded Kalendar* [same publishers: 10 cts.; 3 for 25 cts.]

The Girls' Calendar, issued for the Girls' Friendly Society, is illustrated this year with cuts depicting the women of the Bible, together with specific virtues or graces suggested by each. The extracts, as always in the *Girls' Calendar,* are admirably made, both in the Scripture verses for every day and in the clippings from devotional and other writers which are found adorning the sides of pages [The Young Churchman Co., Milwaukee. 17 cts. postpaid].

We have again *The Church Calendar,* issued by Mr. Thomas Whittaker at 50 cts., in which the pages, one to a week, printed on both sides of the leaf, are arranged to hang from a roller. This Calendar shows the Lessons and colors for every day, with the ecclesiastical days of the American Prayer Book marked, but without the black-letter days for which we are accustomed to draw upon the English Prayer Book. The selections, while generally excellent, are taken as a rule from writers of the school of Phillips Brooks rather than from Anglican divines in general, though there are exceptions.

From Messrs. E. P. Dutton & Co. we have received a selection of color-illustrated Calendars from Ernest Nister, the smaller ones at 10 cts., ranging upward to the very handsome productions of art at $1.50. At the lowest of these prices, 10 cts., we have a four-page folder bearing the title *Church Calendar* and giving us the Sundays and holy days, together with the Lessons printed in the English Prayer Book rather than our own, for the entire year, with the Holy Family on the outside cover. At 15 cts. we have little medallion style novelties bearing the titles *A Christmas Souvenir* and *Merry Christmas.* At 25 cts. there is *The Bright Year Calendar* adorned with holly, in three circular leaves containing children's verses as centre pieces; *Dainty Messages* with three views of young women, surmounted by holly, the calendar being appended with ribbon in a separate piece, as indeed it is in a considerable number of the calendars following, thus allowing the handsome plates to be detached from the calendar and permanently preserved without the latter.

At 50 cts., the *Star of Hope* contains five larger circular leaves adorned with holly, and with Scriptural scenes in the centre, the first of them depicting the Nativity; *Our Babies' Calendar* is printed in one tint alone, and comprises a separate card for each month, with illustrations of little children; *Old-Time Memories* contains 12 leaves with subjects in colored plates showing children of by-gone days or other lands.

The calendars at 60 cts. include a handsome panel reproducing three of the angels of Fra Angelico with the inscription *We Praise*

Thee, O God, and the calendar separately appended as previously explained; and another even larger single panel, illustrated with a Nativity scene, bearing the title *His Name Shall Be Called Wonderful.*

A Calendar at $1.25 has the name *The Secret of Happiness* and with a separate leaf for each month gives a framed quotation rather than an actual illustration.

We come then to the highest priced calendars, being those at $1.50. The first of these is *A Church Calendar* of very handsome style, decorated after the fashion of the mediæval missals, and giving both the red and the black letter days with sumptuous illustrations; also a calendar in four leaves, entitled *Peace Be With You,* showing in its illustrations the four evangelists; and a third calendar, *Gloria in Excelsis,* consisting of two single color plates after Fra Angelico with appended calendar.

Of all these calendars it is impossible to say more than that they are of the magnificent style of decoration which we are accustomed to associate with the name of Ernest Nister and his Bavarian workshop.

NICHOLAS SMITH'S THREE BOOKS.

Songs from the Hearts of Women. One Hundred Famous Hymns and their Writers. By Nicholas Smith. Chicago: A. C. McClurg & Co. Price, $1.50.

Our Nation's Flag in History and Incident. By Colonel Nicholas Smith. Milwaukee: The Young Churchman Co. Price, $1.00 net.

Stories of Great National Songs. By Colonel Nicholas Smith. Second edition. Milwaukee: The Young Churchman Co. Price, $1.00 net.

Colonel Smith first made himself distinguished on the battle field, then, after a long term of years as a successful editor, made a name for himself in the lecture hall, and now is attaining a high degree of prominence as an author. The first of the books named at the head of this review discriminates among song writers in a somewhat novel fashion by treating exclusively of women writers. Beginning with Madame Guyon, we have beside her only Anne Steele, author of "Father, whate'er of earthly bliss," to show that women were songsters before the nineteenth century; as, indeed, they were not, in any degree warranting their place in a work of this description, much earlier. There is, however, a long list of sweet singers, mostly in the domain of hymnology, up to nearly our own day. Recent contributions to hymnody are excluded as not yet having had the opportunity of becoming, or of making their authors, famous. Colonel Smith writes very entertainingly and from an immense store of knowledge relating to hymn writers, and the book is a pleasing one.

The second volume, *Our Nation's Flag,* shows the growth, rather than the creation, of the American Flag, and a long list of interesting incidents relating to its use, its defense, and the protection which has been accorded it by the Daughters of the American Revolution. It would be difficult to find a volume more replete with material for incidents in patriotic and other public speaking, and the material is well utilized and attractively presented. The illustrations, in natural colors, show the many and various flags that have had part in the evolution of *the* Flag.

The "Stafford Flag."

[From "Our Nation's Flag," by Col. Nicholas Smith. Copyright by The Young Churchman Co., 1903.]

That a new edition of *Stories of Great National Songs* should be required was inevitable, for the volume is one that thrills the reader with the spirit of the stirring tunes that have led to victory the men of our own and of other lands. It is a volume that has been and will be appreciated by patriots.

Any or all of these three attractive volumes will make admirable Christmas gifts.

ADDITIONAL FICTION.

I, *The Heart of Rome. A Tale of the "Lost Water."* By Francis Marion Crawford. New York: The Macmillan Co. Price, $1.50.

II. *A Forrest Hearth.* A Romance of Indiana in the Thirties. By Charles Major, author of *Dorothy Vernon, When Knighthood Was in Flower.* With illustrations by Clyde O. De Land.

(I.) If Mr. Crawford had written as a prologue some parts of his last chapter, in his *Heart of Rome,* the reviewer would have found easy sailing, for he could easily have guessed by this much, sufficient for his purpose. His statement that his "tale is without any particular moral and without any particular purpose in the present appalling acceptation of those simple words," is as refreshing and really shocking as any reader could wish. The book is a love tale told in Mr. Crawford's inimitable style, leaving nothing to be desired in pretty picture of a very sweet and tender maiden cast into the maelstrom of conventional social surroundings, from which she is safely extricated by a very amiable and proper person who becomes her husband. But the plot is deep laid. This statement might seem a pun to one who has read the story; but nothing is further from our intent. Only such a master craftsman as Mr. Crawford, who knows his Rome, could conceive such a plot for a modern novel. But Mr. Crawford calmly, in clairvoyant fashion, lays his trail where he will, and no one will be so bold as to challenge the possibilities of situation. In other words, the author has a "way" with him like a certain "Tommy Sandys" of recent memory. All love illusion of the pleasanter sort, so we follow willingly the fortunes of the youngest member of the decayed house of "Conti," and laugh at the shrewd sayings of the bankrupt princes of that house, and suffer in some of the harrowing places the young architect discovers for himself and his heart's desire; but we would not have missed the least of these exciting sensations for anything, even if Mr. Crawford does pronounce so pleasantly upon the purpose of his tale.

II. Barring the creation of atmosphere of the vintage indicated in the sub-title of Charles Major's *A Forrest Hearth,* the book is quite as interesting as any this popular author has written. This is not wholly true, for many of the pictures of the early thirties are accurate reproductions, but the dialogue, the action, is as detached from the scenery as possible, being wholly modern. The majority are not likely to notice this, however, for the story has coherency and interest that is sustained throughout. The author has such a just conception of the girl mind as few women have shown; or is it, after all, only such as mere men think the girl mind ought to be? At least the author creates an irresistible maid in "Rita."

The romance is sweet and tender, and, like all good stories, ends well.

The Cark of Coin. By Harry Lindsay. Chicago: Fleming H. Revell Co., 1903. For sale by the Young Churchman Co., Milwaukee.

That Betty. By Harriet Prescott Spofford. Chicago: Fleming H. Revell Co., 1903.

These two stories both have religious and moral purpose. Both are interestingly told, although very differently. Mr. Lindsay's story has a well-defined plot, and an incisive style. Allan Jepson, the son of an M. E. country minister, goes up to the busy city of Rushington to make his way in the world. He enters an atmosphere of greed for money, and succumbs to the influence. But he is pursued by good friends and finally rescued. The part played by a bright but high principled girl gives romance to the story—and "they were happy ever after." Those who do not recognize the unusual word "Cark" should be told that it means worry and anxiety—here the anxiety for gold. An insight is given into the ways of a Methodist "Mission" in England.

That Betty is a story with at least two plots, which divide the narrative in two, and which are not obviously related to each other. There is an atmosphere rather than a consecutive story—an atmosphere which is intended to enforce the lesson that whatever is done to the least of Christ's brethren is done unto Him. Perhaps there is a dash of exaggeration of the place which ""philanthropy" occupies in the normal Christian life.

The Master-Feeling. The Story of Agatha Peynton. By N. Almirall. Boston: Richard G. Badger. Price, $1.25.

The love story of two people who held diametrically opposite views of women's place in the world. After much difficulty and distress the man changes his point of view and the lovers are united. The story seems to show the hand of an inexperienced author; but it gives promise of better things in the future.

[*Continued after the four-page advertising insert following.*]

THE·CENTURY·CO.'S SUPPLEMENT

The Century in 1904

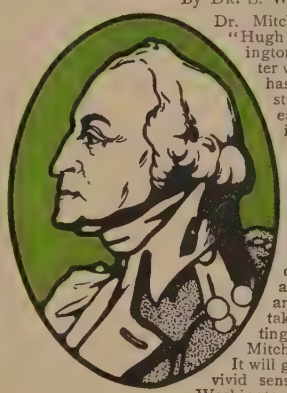
You will want to take at least one of the magazines during the coming year. As was said recently by a leading religious paper, "For many years The Century has stood as the exponent of the very best in illustrated American literature." Another critic writes, "We owe to The Century not only its own delightful attractions, but much of the beauty of modern periodicals." The Century has led American magazines for more than thirty years; it publishes articles that make people think, stories that entertain and are literature, pictures by the world's greatest illustrators. It is not a cheap magazine in any sense.

TWO GREAT ATTRACTIONS

The Youth of Washington

Told in the Form of an Autobiography

By Dr. S. Weir Mitchell



Dr. Mitchell, in whose famous "Hugh Wynne" General Washington appeared as a character with general acceptation, has made an exhaustive study of Washington's early life, and in this daring and unique piece of historical writing Dr. Mitchell imagines Washington sitting down at Mount Vernon in his old age and recording the story of his youthful life. The author has so fully entered into the habit of mind of Washington that it is almost impossible to separate in the text the passages taken out of his actual writings from those which Dr. Mitchell imagines him to write. It will give the reader a new and vivid sense of the personality of Washington.

The Sea-Wolf

A Serial Novel of Adventure

By Jack London

Author of "The Call of the Wild"

This is one of the strongest stories of adventure that have been written in recent years. The author's "The Call of the Wild" is a deserved popular success, and his new story has all the primitive strength of the earlier book, but as a narrative it is even more thrilling. The sea-wolf is the captain of a sealing schooner, who is a strange mixture of brutality and self-culture. The young man who tells the story is picked up by this captain after the wreck of a ferryboat in San Francisco Bay, and is by him taken forcibly to sea. The plot brings out most strongly the triumph of the ideal over the actual phases of force and matter.

Other Features of The Century

A remarkable series of articles on "Italian Gardens" by Edith Wharton, with superb illustrations in color and black and white by Maxfield Parrish.

Thackeray's most important American letters,—a literary "find" of rare value and interest. The letters tell the story of Thackeray's first and second visits to America.

A serial novel by a writer new to The Century readers, Maud Wilder Goodwin, "Four Roads to Paradise." A strong love story of New York people.

Ernest Thompson Seton, the author of "The Biography of a Grizzly," etc., furnishes a series of delightful fables, "Fable and Woodmyth," with his own illustrations.

"Perils of the Republic," a valuable series of articles such as "The Daily Walk of a Walking Delegate," with studies by the Rev. Dr. Buckley on fanaticism and kindred topics.

Ex-Ambassador Andrew D. White is now writing for The Century his recollections of the great men whom he has met during the many years of his diplomatic life abroad.

Mr. John Burroughs, the veteran naturalist, is to give his views in The Century of what he conceives to be errors of observation on the part of some contemporary writers on nature. Ray Stannard Baker, Jacob A. Riis, and many other well-known writers will contribute from time to time.

A very great number of brilliant short stories will appear in The Century during the coming year besides the two novels, "The Sea-Wolf" and "Four Roads to Paradise," with Dr. S. Weir Mitchell's "The Youth of Washington." Timothy Cole, greatest of American wood-engravers, will engrave for The Century, and the leading artists of two worlds will illustrate it. There will be articles on the latest wonders of science, on architecture, civic improvement, etc. One great value of The Century is its suggestiveness for those who are interested in the betterment of their communities.

FREE NUMBERS

We are making a special offer which will enable you to have this year fourteen numbers of The Century for the price of twelve. The new volume of The Century begins with November, and if you will send a year's subscription to begin with January, 1904, you can have free of charge the November and December (1903) numbers, and so begin the volume and all the serials.

November is magnificently illustrated, and has been already pronounced by many critics the most superb number of The Century ever issued. December is the splendid Christmas issue, illustrated in color and full of entertainment.

Remit the subscription price, $4.00, to the publishers, or subscribe through any dealer, calling his attention to this offer.

THE CENTURY CO.
Union Square, New York.

HOLIDAY BOOKS

These two pages contain suggestions as to Christmas books that are suitable for presents.

CHIEF AMONG THE HANDSOME ILLUSTRATED BOOKS OF THE YEAR are the new editions of "Mrs. Wiggs of the Cabbage Patch" and "Lovey Mary," Mrs. Alice Hegan Rice's two great successes. In this beautifully illustrated edition are reproduced water-color drawings by Florence Scovel Shinn. More than 500,000 copies of the regular dollar editions of "Mrs. Wiggs" and "Lovey Mary" have already been sold, and thousands more of this regular edition will be sold at Christmas time, as well as thousands of the new holiday issue. Another beautiful book for holiday shoppers is the exquisitely illustrated "Japanese Edition" of John Luther Long's "Madame Butterfly," the cover designed by a Japanese artist, and the illustrations reproducing extremely interesting photographs made from Japanese models.

MANY PEOPLE LIKE TO USE NOVELS OR OTHER WORKS OF FICTION FOR CHRISTMAS PRESENTS, and for them there are such books as Richard Whiteing's "The Yellow Van," the kind of story that is apt to set men to thinking; "Pa Gladden: the Story of a Common Man," by Mrs. Elizabeth Cherry Waltz, who died about a month before the issue of this her first book; "Sixty Jane," John Luther Long's new book of stories, humorous, thrilling, and pathetic; "Gallops 2," David Gray's volume of clever horse stories; Dr. S. Weir Mitchell's "Little Stories," snap-shots at life; and Chester Bailey Fernald's "Under the Jackstaff," stories of the sea, written with great strength and with a deal of humor. For a college girl, or for any one who likes fun, one could hardly make a better selection than that extremely clever book "When Patty Went to College."

MRS. RUTH McENERY STUART'S BOOKS are sure of a very large sale at Christmas. "Sonny" is a delight, and has sold in edition after edition; "Napoleon Jackson" tells of the darkey who was "marked for rest." Ernest Thompson Seton's "The Biography of a Grizzly," that delicate, beautiful story of the actual life of a Rocky Mountain bear, is in continuous demand, as are President Roosevelt's books, "The Strenuous Life," "Ranch Life and the Hunting Trail," and "Hero Tales from American History." The latter is just the book to give to a lad at Christmas.

WOULD-BE TRAVELERS, or those who have seen the lands beyond the sea, would treasure as gifts Frederic C. Penfield's new and revised "Present-Day Egypt" or Miss Scidmore's "Winter India," both of them beautifully illustrated and issued in most attractive form.

STANDARD BIOGRAPHIES ARE ALWAYS IN FAVOR at Christmas time. A book that is now having a very large sale is the new short life of Abraham Lincoln, condensed by John G. Nicolay from the large ten volume work written by Nicolay and Hay. "The Autobiography of Joseph Jefferson" is perennially popular, and Professor McMaster's new short life of Daniel Webster is a favorite. Musicians will appreciate the volume of reminiscences of Theodore Leschetizky, the great European piano-teacher, by his sister-in-law, the Comtesse Potocka, a rare piece of biography. Another volume for musicians is Hermann Klein's "Thirty Years of Musical Life in London."

AMONG THE ART BOOKS which will be favorites are the superb works containing Timothy Cole's wood-engravings, "Old Italian Masters," "Old English Masters," and "Old Dutch and Flemish Masters"; also "Modern French Masters," edited by Professor John C. Van Dyke; Mrs. Van Rensselaer's "English Cathedrals"; John La Farge's "An Artist's Letters from Japan," and the beautifully illustrated edition of "The Pilgrim's Progress," which The Century Co. publishes at only $1.50,—all these appeal to holiday buyers.

AMONG THE BOOKS OF DARING AND ADVENTURE recently issued, "In Search of a Siberian Klondike" holds a high place; "The Training of Wild Animals," by Frank C. Bostock, is considered one of the most absorbingly interesting animal books of recent date, and the new edition of Cleveland Moffett's "Careers of Danger and Daring" gives people an opportunity to

HOLIDAY BOOKS

buy that large and richly illustrated volume at only $1.50. Another kind of a book is the delightful "My Old Maid's Corner," by Lillie Hamilton French, a series of charming essays which are said to do for women what Ik Marvel's "Reveries of a Bachelor" did years ago for men.

LOVERS OF OUT-OF-DOOR LIFE will appreciate "Wild Life Near Home," that beautiful volume by Dallas Lore Sharp, which Mr. Burroughs so cordially recommends. Other nature books worth considering at Christmas time include "Caterpillars and their Moths," "The Sea Beach at Ebb-Tide," John Muir's "The Mountains of California," and Maurice Thompson's "My Winter Garden."

Those who are looking especially for books to please women will find them in "Luncheons," by Mary Ronald, "The Century Cook Book," "A Handbook of Invalid Cooking," Miss Parloa's "Home Economics," or "The Century Book for Mothers."

THE NEW CHILDREN'S BOOKS THIS YEAR include "Thistledown," by the author of that popular girls' book "Lady Jane"; a new issue of "Baby Days," that delightful collection of stories, poems, jingles, and pictures for very little folks, compiled by the editor of St. Nicholas; a new edition of J. G. Francis's "Cheerful Cats"; and the ever welcome bound volumes of St. Nicholas. "The Book of Children's Parties," containing chapters which give all necessary information in regard to entertaining young folks, would be an acceptable gift for any mother. "The Bible for Children," issued last season, will be widely used this year. The material in it was selected by a mother with the idea of giving continuous stories to the children in Bible language, but avoiding such parts as are deemed unwise for young readers. The Century Co. has prepared a list of books for boys and girls, classified by age and sex, which they will send free of charge to any one desiring it.

THE "THUMB-NAIL" SERIES, charming little books in embossed leather bindings, has gone on from year to year until now it includes many of the classics of the world. New issues this season are: "Rubáiyát of Omar Khayyám," "Socrates," and Goldsmith's "She Stoops to Conquer." These little books cost $1.00 each and are put up in boxes. They are delightful gifts.

THE LATEST BOOKS
and a few Standard Gift Books

ART

Old English Masters. Engravings by T. Cole. $8.00 *net;* postage 38 cents.
Mrs. Wiggs of the Cabbage Patch and Lovey Mary. (Illustrated Holiday Editions. Uniform.) $4.00; singly, $2.00 each.
Madame Butterfly. (Japanese Edition.) By John Luther Long. $1.80 *net;* postage 13 cents.

BIOGRAPHY

Abraham Lincoln. A short life condensed from Nicolay and Hay's history. $2.40 *net;* postage 18 cents.
Daniel Webster. By John Bach McMaster. $2.00 *net;* postage 16 cents.

FICTION

The Yellow Van. By Richard Whiteing. $1.50.
When Patty Went to College. By Jean Webster. $1.50.
Gallops 2. By David Gray. $1.25.
Pa Gladden: the Story of a Common Man. By Elizabeth Cherry Waltz. $1.50.
Under the Jack-staff. By Chester Bailey Fernald. $1.25.
Sixty Jane. By John Luther Long. $1.25.
Little Stories. By Dr. S. Weir Mitchell. $1.00.

POEMS AND ESSAYS

A Christmas Wreath. By Richard Watson Gilder. $1.40 *net;* postage 7 cents.
My Old Maid's Corner. By Lillie Hamilton French. $1.00 *net;* postage 6 cents.

THE "THUMB-NAIL" SERIES

New issues: Rubáiyát of Omar Khayyám. She Stoops to Conquer. Socrates. $1.00 each. *Special circular on request.*

FOR MUSICAL PEOPLE

Theodore Leschetizky. $2.00 *net;* postage 13 cents.
Thirty Years of Musical Life in London. By Hermann Klein. $2.40 *net;* postage 19 cents.

By PRESIDENT ROOSEVELT

Ranch Life and the Hunting Trail. $2.50.
The Strenuous Life. $1.50.
Hero Tales from American History. $1.50.

DARING AND ADVENTURE

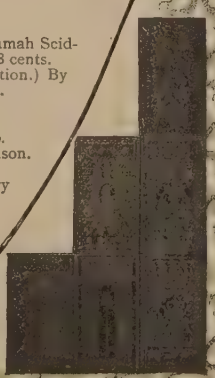
In Search of a Siberian Klondike. By Washington Vanderlip and Homer B. Hulbert. $2.00 *net;* postage 15 cents.
The Training of Wild Animals. By Frank C. Bostock. $1.00 *net;* postage 10 cents.
Careers of Danger and Daring. (New Edition.) By Cleveland Moffett. $1.50.

TRAVEL

Winter India. By Eliza Ruhamah Scidmore. $2.00 *net;* postage 18 cents.
Present-Day Egypt. (New Edition.) By Frederic C. Penfield. $2.50.

FOR BOYS AND GIRLS

The Bible for Children. $3.00.
Thistledown. By Mrs. C. V. Jamison. $1.20 *net;* postage 16 cents.
Baby Days. Edited by Mary Mapes Dodge. $1.50.
The Book of Children's Parties. By Mary and Sara White. $1.00 *net;* postage 7 cents.
Cheerful Cats, and Other Animated Animals. (New Edition.) By J. G. Francis. $1.00.



Kipling's "Jungle Books" $1.50 each.

ST. NICHOLAS

A Letter to Fathers & Mothers

HAVE you thought about what your children are going to read during the coming year?

OF course it is understood that they will read books, some new books perhaps, and, it is hoped, more old ones; but children like to keep abreast of the times, and they enjoy a monthly magazine just as much as their elders. If you are now between twenty-five and forty-five years of age it is quite likely that you can look back upon your own youth and remember that the monthly visits of St. Nicholas Magazine were great events in your life. St. Nicholas has been going on for thirty years (and under the same editor, Mary Mapes Dodge, from the first), and if you were a child within that period you must have seen it, even if you did not take it.

A GREAT many years ago Mr. Charles Dudley Warner wrote: "If the children of this country do not like St. Nicholas it is time to change the kind of children." Somebody else has said that the kind of children *has been* changed by St. Nicholas, for certainly children who have been brought up on that magazine are better informed and better educated and better balanced than those who have not had its advantages.

ONE of the best things in it nowadays is the "St. Nicholas League," a department which is made by the children themselves. It contains their own poems, compositions, drawings and photographs, all of them appearing in a healthy spirit of competition; and prizes of five-dollar gold pieces, badges, etc., are given each month.

ANOTHER department — new since your time — "Nature and Science," pays particular attention to the development of keenness of observation and love for nature.

THERE is not room enough here to give even a hint of the things that St. Nicholas has in store for its readers in 1904. As in every year in the past, the best writers and the best artists will contribute to it, — for St. Nicholas from the first has been an exponent of the idea that the best in literature and art is not any too good for growing children. Among the writers in 1904 are Ruth McEnery Stuart, Howard Pyle, Laura E. Richards, Albert Bigelow Paine, Ernest Thompson Seton, Carolyn Wells, John Kendrick Bangs, Bertha Runkle, John Bennett, Tudor Jenks, and Charles F. Lummis.

THE year begins with the November number and we shall be glad to send to every reader of this page who will subscribe for a year, beginning with January, 1904, the November and December numbers of 1903, free. We have a handsome certificate which can be given at Christmas time with these two numbers. The certificate and the two free numbers will be sent direct to *you* to give at Christmas, and the year's subscription, beginning with January, will be entered in the name of the recipient.

THE CENTURY CO.

Price, $3.00 a year
Address of the publishers
The Century Co., Union Square, New York.

MISCELLANEOUS HOLIDAY GIFT BOOKS—FICTION.

[*Continued from page 174, immediately before the four-page Advertising Inset preceding.*]

The Souter's Lamp. By Hector MacGregor. Chicago: Fleming H. Revell Co.

This volume contains eleven stories of Scotch life. They are all well told, and are quite as attractive as those of better known writers on the same subject. The combination of humor and pathos is quite in the manner of the best models.

The Hermit. A Story of the Wilderness. By Charles Clark Munn. Boston: Lee & Shepard. Price, $1.50.

Mr. Munn has produced a very readable love story of two middle aged lovers. The parts of the book which have to do with the woods are the most attractive.

BOOKS OF TRAVEL.

To-day in Syria and Palestine. By William Eleroy Curtis; illustrations from Kodak photographs by Elsie Evans Curtis. Chicago: Fleming H. Revell Co. Price, $2.00 net.

As announced in the Preface, this work consists of a number of letters written by Mr. Curtis for the Chicago *Record-Herald*, and published in book form at the request of many readers of the letters as they appeared. The writer also states that the book is not intended for theologians but for ordinary people. Yet we may say in passing that theologians may obtain much valuable information and many useful suggestions from these letters. Mr. Curtis further states that though his tour through the Holy Land disturbed his confidence in mankind, yet such a journey "confirms the faith of conscientious and thoughtful readers in the Bible and its teachings."

This is a splendid testimony which is all the more valuable when, as one readers the fascinating pages of the book, the writer constantly explodes some pet theory and knocks the foundations from under a tradition which has seemed to be as firm as the everlasting hills. Mr. Curtis has a keen eye for the beauties of the scenery of the Holy Land and a facile pen in describing them. He has not been content to take at second-hand statements made on the supposedly best authority, but has probed himself into the very bottom of things. Therefore the information he gives is all the more valuable. There has always been a good deal of pious sentiment about sending men and money to educate the residents of the Holy Land. Mr. Curtis shows conclusively that both might as well be used elsewhere, for the tendency is only to pauperize the people and to encourage the demand for "baksheesh." He also illustrates the futility of the Zionist movement, so far as it relates to the restoration of the Jews to their ancient home. This is done by showing that the colonization scheme of Dr. Herzl is a practical failure; that the amount of land obtainable for settlement would not support a very small percentage of the Jews who might be induced to go there; that the present inhabitants are bitterly opposed to the scheme; and that the Jews themselves do not take to the cultivation of the soil. The letters are also very valuable for the many other points on which Mr. Curtis gives his experiences; and we commend the book to all students of the Bible, particularly to those who contemplate a tour in the Holy Land.

A Pilgrimage to Bible Lands. By Andrew Gray, D.D. With photographic illustrations. London: Skeffington & Son. New York: Edwin S. Gorham. Price, $1.25 net.

It is a delight to read Dr. Gray's description of his tour in the Holy Land. One feels as if one were going over the places he visited and seeing them as they appeared to him. Information about the Holy Land is abundant and easily obtained. But it is generally either in guide books or in works written without the enthusiasm of actual contact. Dr. Gray is a good guide, an enthusiastic observer, and an interesting writer. Hence his book possesses the very characteristics we most desire in a descriptive account of the Holy Land. We believe the book would be a most valuable addition to the library of every Sunday School teacher especially. It would act as an inspiration to them in teaching their classes the things pertaining to the Life of Christ and the Kingdom of God, because they would be able to tread the Holy places the Master loved and hallowed.

CHILDREN'S TOY BOOKS.

Since completing the notes of children's books printed last week, we have received from Messrs. E. P. Dutton & Co. a number of the colored lithographed Toy Books for little children, of which there are at 25 cts. *The Book of Cats* and *The Book of Bunnies*, and at 50 cts. *The Model Book of Dolls* and *Soldiers of the World.* The two *Model Books* comprise respectively soldiers and dolls, of cardboard, to be cut out by children according to the craze for cutting which children never seem to be without, and thus, after they have finished, they will have the sets, either of soldiers or of dolls, with the elaborate wardrobes of the latter and the furnishings for the former.

MISCELLANEOUS.

The Rod that Budded. By Robert J. Miller, D.D. New York: American Tract Society. Price, $1.25.

This is a volume of pious reflections on truths of our holy religion; thoroughly devout in tone and calculated to stimulate devotion in the reader.

Her Father's Family. By Adelaide L. Rouse. New York: American Tract Society.

This is a very pretty Sunday School story of how Isabel Knight, a rich young girl, gave up a selfish life and learned the joy of living for others' good.

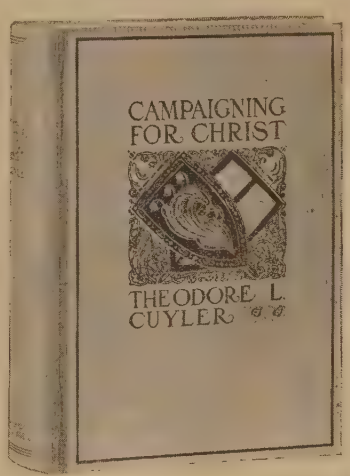
Note Book of an Adopted Mother. Experience in the Home Training of a Boy. By Eleanor Davids. New York: E. P. Dutton & Co. Price, $1.00.

A very interesting and instructive diary of a woman who brought up a little boy. The time is one year, from his fifth to his sixth birthday. The method pursued is undoubtedly the right one, and the result the most desirable, namely; to make him loving, thoughtful, and honorable.

The picture of Stanley in the beginning shows him to be a most attractive, *real*, boy.

Campaigning for Christ. By Theodore L. Cuyler. New York: American Tract Society. Price, $1.00.

This is a collection of some of Dr. Cuyler's contributions to the religious press and the publishers have done wisely in issuing them in this attractive volume. They are short, bright articles on practical matters of every day Christian life, the more valuable because



they are the outcome of a veteran's experiences. The book would be a useful one to put into the hands of a young man who is leaving home for the struggle for existence in a large city or among strangers. An attractive border on each page, a cover of appropriate and suggestive design, and a capital picture of the author for the frontispiece combine to make the volume suitable for a gift.

Work. By Hugh Black, M.A. Chicago: Fleming H. Revell Co.

It is many a day since, of its kind, we have read so valuable a book as this. Mr. Black writes with the skilful hand of a master, and withal so interestingly that his book, once begun, will not lie long unfinished within the reach of any serious-minded man.

To commend to the world its inevitable burden of work, to exalt honest labor in the eyes of men, and to show how it may be made glorious through principle and lofty motive, is a task worthy of the highest genius. All this is effectively accomplished in Mr. Black's volume. He has given us a book to be read by men, both young and old; by the "leisured class" especially, who are tempted to forget "the dishonor of offering no sort of service to the common weal."

A LITTLE BOOK containing some exceedingly valuable suggestions in the form of "Don'ts," is *Don'ts for Mothers:* a series of Don'ts for Mothers who may or may not stand in need of them, by Gabrielle E. Jackson. [Boston: Lee & Shepard, price 50 cts. net.] No doubt there are some wise mothers who "may not stand in need of them"; but these, even more, perhaps, than the others, will most gladly welcome this helpful little book; for they are the wise ones among mothers.

FORTUNATE are the students whose acquaintance with Latin authors is made through the College Series published by Messrs. Ginn & Co., Boston. While each volume has its special editor, the entire series is under the supervision of two classical experts, Clement L. Smith and Tracy Peck. In the introductions and notes, the results of the best scholarship of the day are embodied, and in the make-up of the books the best skill of the mechanical expert is employed. The typography is bold and clear, the pages are clean and bright, and yield to the touch, in turning, with delightful facility. The old authors would hardly know themselves in such a handsome dress. We have before us Cicero's *Tusculan Disputations*, Book I., with Scipio's *Dream* as a companion piece, and the *Odes and Epodes of Horace;* the former edited by Frank Rockwood, of Bucknell University, the latter, by Clement Lawrence Smith, of Harvard, its most important feature being the series of indexes.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER VII.

THE MISER.

I'VE found him out at last!" said Mrs. Lane, one morning, as she bent over the washtub, scrubbing vigorously and at the same time giving vent to her outraged feelings. "This here shirt," she exclaimed, holding up to the light that dripping article, "looks like a fine thing—that is, it did oncet; but 'twant the shirt itself was fine, 'twas that shiny front—and look at the back of it now! If this shirt had been made of the same stuff as I bought for my Hans—bless him!—it would 'a' lasted for his burial, back and all. But Frederick Lane deals in shams, if I do say it what am a' honest woman. There's a slit and there's another," she exclaimed, giving the garment an indignant shake; "an' I reckin that I'll spend a day a-mendin' of it. It pays to be honest, as sure as my name's Emy Vrick—ugh! I forgot—Emy Lane!—wish I wasn't neither. What I went and made such a fool of myself for I ain't able to tell. I work harder now than I ever did, an' as to the fine carriage I was to ride in, I ain't seen it yet. But I've found him out at last. I've been a-wonderin' and a-wonderin' what became of his gold that he talked about 'fore we was married, an' I've just found out what he keeps in that iron chest that he said was his tool-chest. Tool-chest, indeed! Maybe he has got a chisel and some screws an' a' old knife on top, but ain't I heard him rattlin' something else more than once when he thought I was busy in the pantry. Can't a woman make cake and hear coins jingling at the same time? He is in there now, I'll be bound, counting his money over," and Mrs. Lane the Second wrung the wet shirt violently and hung it to dry upon the clothes-line; then she stepped cautiously to the window and took a hasty peep.

"Yes, I thought so; but I wouldn't like him to catch me lookin' on; so I'll bide my time. What do I want with his money, anyhow, the old miser! But I do think I should have a servant's wages, seein' as I do all the cookin' an' scrubbin' and washin' that's done. There ain't been a servant here since the day I come. Oh, he's a smart one, smooth-tongued enough when he wants his way with strangers, but rotten at the core and without a drop o' the milk o' human kindness in his veins—else he wouldn't 'a' treated my poor children so. An' I've promised to obey him—think o' that—it's like havin' a halter round one's neck and bein' dragged along whether or no. There, now, I'm through that job: he can't complain of my not bein' smart at work, but he'll find somethin' else to scold about, I'll be bound——"

"Hold your tongue, you good-for-nothing!" exclaimed an angry voice, as the farmer strode out of the kitchen door, scowling frightfully. "Ain't I got a right to talk, Mister Lane?" said the woman sullenly, but she cowered beneath his fierce glance.

"No, you ain't got no business talking when there's no one to talk to—its idiotic—and besides somebody might come around and overhear you."

"You never talk to yourself, for want o' better company, do you, Mister Lane?"

"That's a different matter; a woman should be quiet under all circumstances, especially a married woman."

"An' I'm very much married, Mister Lane," with a whimper.

"Don't whine, Emy, it ain't becomin' in one of your age."

"I'm only twenty years younger than you, Mister Lane, but I 'spose it don't make no difference how old a man gets——"

"He can always find some fool to marry him—Ah, ha! Now, Mrs. Lane, I want to know when dinner will be ready. The field hands will be comin' up to the house soon an' you mustn't keep them waitin', time is precious, Emy. Be amiable now, there's a good soul!" and he patted the woman on the back with an ugly leer.

"It's well my back is broad, Mister Lane. You don't offer to carry the clothes basket, I see; an' all of them clothes to be hung out before dinner can be cooked."

"I offer to carry the basket! Why, what would you do for employment, Mrs. Lane?"

"You was spry enough once, Mister Lane, about carryin' the basket. Don't you remember the day you come over and I was a hoein' potatoes?"

"Perfectly, Mrs. Lane, an' a-smilin' as sweet as you're frowning now. Frowns are not becoming to a woman, especially one of such a ruddy countenance."

"Go 'long with you, Frederick Lane; I ain't changed if you have."

"Do you want to know the difference between now and then, Mrs. Lane?"

"Yes, I would like to be informed, Mister Lane."

"Ah, ha! you were the Widow Vrick then, and now you're my wife, an' my wife must do as *I* want, not as she wants. Now suppose you stop arguing the question, ma'am, and hang out your clothes to dry and I'll go and finish lookin' over my accounts. You know it is necessary for me to provide for my household and it takes money, Mrs. Lane—it takes money. You do the work an' I pay the money!"

"Where's my own money, then, that you're takin' care of? I ain't had a new dress since I was married to you, an' those I had then, I bought myself."

"It's quite safe, your money, Emy! 'Twill be a nest egg for your children, an' I like you better in calico than silk, so calicoes you shall wear, Mrs. Lane," and the miser walked off with a fiendish smile upon his countenance.

His spouse applied a coarse handkerchief to her eyes for a few moments before proceeding to finish her task.

"I can stand it for myself," she mourned, "but oh! the poor children. I know they miss me. Oh my little Gretchen!"

"Here I am, mamma," piped a small voice, as a little chubby faced girl ran from behind the house looking cautiously around.

"Hush! don't make a noise. He'll hear you."

Gretchen buried her face in her mother's lap, and she whispered, "We want you to come home, mamma. Hans is sick and cries for you all the time. Lisette can't keep him quiet, an' he has a fever, the doctor says."

"Ah me, oh me! what shall I do?" moaned the mother, wringing her hands helplessly. "I have these clothes to hang up and then to cook dinner for the men, and it will soon be twelve o'clock."

"I'll help you hang the clothes, mamma. I'll hand them to you from the basket."

"You're a good child," said Mrs. Lane, proceeding to carry the heavy basket nearer to the rope, which was stretched between the trees. Gretchen assisted gravely in handing up the wet articles, which her mother stretched upon the line.

"Come into the kitchen, Gretchen, and while I get the dinner ready you must tell me all about everything at home."

Mrs. Lane needed no further incentive to work briskly. She pared potatoes and put them on to boil, and she put some pork and cabbage into a large iron pot; then proceeded to mix up the cornmeal into a batter to bake upon the griddle, in what is called in the South, "Johnny cakes." Little Gretchen set the table, and in an hour's time all was ready. Then the mother stepped into the yard and rang the great bell which was suspended on heavy poles, and presently the hands came up, colored men with large appetites, who soon despatched their dinner and set to work again. In the dining-room just beyond, Mrs. Lane had laid another table, upon which she placed dinner for three, adding to the somewhat coarse fare a few extras in the way of butter, jelly, and pies.

"So you have some company," said Mr. Lane, glancing from under his heavy eyebrows at the little girl, who sidled up to her mother.

"It's only Gretchen; come, your dinner will be cold."

"Only Gretchen! Well, she is quite a good little girl, and may have dinner and welcome. How are those lazy boys, Gretchen?"

"Hans is sick, sir."

"Sick? what's the matter with him? Has he been eating too much pie?"

"I don't know, sir. We haven't had any pie for a long time. I think he took cold."

"Well, I suppose Lisette can nurse him through; she's a pretty smart girl, but you mustn't bother your mother, she has too much work to do, d'ye hear?"

Mrs. Lane ate in silence, ruminating over her plans for getting over to see Hans that afternoon; and Gretchen also subsided into a frightened quietude, which did not prevent her healthy appetite from enjoying the eatables before her.

"Ah, ha!" muttered the farmer, pushing back his chair. "You're a good cook, Mrs. Lane; that Johnny cake is excellent, and the pie not bad. Gretchen, can't you fetch me my pipe from

the window-sill? That's a good child. Now you'd better run home and let your mother do her work."

But the child did not move toward the door as expected. She ran to her mother, saying, "I'm going to stay with mamma."

"So you shall," muttered the mother. "You can stay with me while I clear away the dinner, then we'll go and see Hans," and with a defiant glance at her husband, Mrs. Lane began removing the dishes with a clatter indicating an unusual ruffling of her amiable temper.

"Ah, ha! Hans is well enough, I'll be bound, the lazy scamp; but you may go, so you get back to cook supper. By-the-way, hadn't you better sell the place, Emy? There's a man who wants to buy and offers a fair price."

"And have the children here?" she asked, with a brighter countenance.

"Well, I suppose so, until they can take care of themselves."

"I'll think about it," was the cautious reply. Emy Vrick Lane was a shrewd woman despite her unfortunate second marriage, and now that she had found her husband out, as she expressed it, she was wary of falling into traps of his making. As she walked across the intervening field to her former home, the home where her heart was ever turning, she reflected upon the farmer's words, and concluded that it would be better for her children to be left in possession of the farm, their sole heritage, for fear they should some day be homeless, should the money for the land come into her husband's clutches. She found Hans in a burning fever, and the house had an unkept look. Lisette had done what she could for the child, but he did not notice anyone until his mother came, when he nestled into her arms with a satisfied expression and dropped off to sleep.

Gretchen played near by with Paul, both of them happy in their mother's presence; and she, poor woman, inwardly deplored her foolish error in ever consenting to leave them. "Suppose it should be scarlet fever," she thought, as she watched the child's flushed cheeks. "He can't keep me from them, then, he'd be too much afraid of what the neighbors'd say. Oh, I've found you out, Mr. Lane. You always put the best foot forward, you do."

The doctor pronounced the case scarlet fever, and although Frederick Lane scolded over his wife's absence, he was too much afraid of public opinion, as she knew, to insist upon her return until the child was better; so the mother stayed on and nursed Hans through his illness: the crisis had hardly passed for Hans when both Paul and Gretchen took the fever and another month of anxiety followed for the older members of the Vrick household. Paul had a light attack, but Gretchen, after pulling through the first stages of the fever successfully, had a sudden relapse. Night and day the mother hovered over her youngest with watchful devotion, but in vain. Gretchen breathed her last in her mother's arms, and as the woman looked into the once rosy face, now thin and pale and cold in death, she took the litle form in her arms sobbing bitterly, "It is a judgment on me for leaving my children as I did." She allowed no one else to prepare the little corpse for burial, and herself selected the spot for the grave beside two other children buried years before when Hans Vrick was alive to dig the little graves. Hans himself lay buried beside his children in an enclosed lot in a large field on the farm, as was the custom among the people of that section.

The old clergyman came and read the service in the open air, and there were no mourners but the family, for the fear of the contagion kept neighbors away, and no one had sent for the step-father. "He wouldn't come to ask for her when she was livin'," Emy said, "an' he needn't come now she's dead."

"Ah, ha!" said Frederick Lane, "it's well they didn't send for me. Funerals ain't in my line. I'm sorry it wasn't that lazy Hans instead of the little girl, who was my favorite in the lot. Well, there'll be one less mouth to feed, as I said when Tommy died. Sh! somebody might overhear that speech—'tain't safe to talk aloud to oneself, even for want of better company, as I told Emy not long since. Now what's to be done with the other four? I've got *her* money pretty safe, and the boys can pay their keep in work; so can Lisette. But so long as they're minors, the sale would not hold; so we'd better rent the farm out until the children are of age." In the end he had his way, and Lisette, Peter, and the two little boys were duly moved to their new quarters, while the Vrick farm was rented out; but neither mother nor children had the rent money in their control, and it was a hard taskmaster under whom they were compelled to serve for many years. Unfortunately, their step-father was also their guardian and from his word there was no appeal, even to the law. So Emy Vrick Lane continued to wear calicoes of the cheapest kind and to be brow-beaten by her miserly spouse, while her children were overworked by the man whom they had long since learned to hate. Peter was old and steady enough to do heavy farmwork, but he looked forward to his twenty-first birthday as the hour of release from the tyrant; while Lisette, used to having her own way, chafed under the new restraint and at eighteen ran off and married a young man who kept a restaurant in a neighboring town.

"Ah, ha! these wilful girls!" muttered the farmer when he found out Lisette had left his roof for a home of her own. "Well, we're saved the expense of a wedding, Emy, and there's one less mouth to feed—ah, ha!"

[*To be continued.*]

The Family Fireside

DECEMBER.

A winter day—how still it is—and gray;
A winter day—
So late was Summer here, so short its stay;
I feel like one astray—
When last I crossed this field the grass was green,
And clover blooms of whitest, silvery sheen
Starred all the way beneath my loitering feet,
And overhead a meadow-lark sang sweet.

To-day the field is sombre, brown, and bare,
There's not a note of gladness in the air;
The glowing tints have faded into brown,
And chilly winds have swept the leaves all down.
The trees, all gaunt and bare, like sentinels stand,
To guard through winter storms the summer land.
How stern the tenderness that stripped their breasts
To make for sleeping flowers, warm, leafy nests,
The sun sinks low in smouldering ashes red,
And gathering shadows mourn the summer, fled.

London, O. MARGARET DOORIS.

SAINT COLUMBA, THE COUSIN OF KINGS.

Founder of Scotland's First Great School. The Godfather Who Gave Names to a Score of Families.

BY LORA S. LA MANCE.

THE land of Burns and Scott is a land of song and story. One of the most romantic pages is that which tells how the Highlands were converted to Christianity by Saint Columba.

Nowadays, Columba would be spoken of as Prince Columba, for both his father and his mother were of royal blood. He was related both to the King of Ireland and the King of Western Scotland, or New Scotia.

Columba was easily the foremost man of the sixth century. He was so great a statesman that he was called to consult with a great Irish Parliament, and before the king's counsel as a special adviser. He was so learned that even as a youth he mastered Greek, Latin and Hebrew, and so devout that before his twenty-fifth year he had written a commentary on the Psalms.

At 42, this eloquent prince-priest became a missionary and sailed across the arm of the sea into Scotland. At that time Scotland was divided into two countries. Eastern Scotland or New Scotia, was where Columba's cousin sat upon the throne. It was a Christian land. Western Scotland, or Pictavia, was ruled by Pict Kings, who were pagans. And this was the more powerful kingdom of the two. Columba's first move was to get a grant of the little island of Iona from the two kings, each of whom claimed it. He had great things planned for Iona, but at that time he paused only long enough to build a temporary church and monastery of wattles—low, mud-and-willow buildings, the framework of woven willow withes, daubed with clay—and install there his twelve disciples, who followed him from Ireland.

He himself pushed on to Pictavia. Brude, the Pict King, had a palace on the bank of the River Ness. He consented that Columba might preach just outside of the walls of the palace, but secretly connived at the Druid priests and their followers raising a horrible uproar as soon as the sermon commenced. They pounded and thumped on their rude musical instruments, and yelled like so many demons from the infernal pit. Columba had an extraordinarily strong voice. Taking no notice of the insult, he began to chant in a clear, sonorous voice the 45th Psalm:

"*My heart is inditing a good matter: I speak of the things*

which I have made touching the king; my tongue is the pen of a ready writer."

"Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a right sceptre."

Distinct above the din rose the sweet, strong voice. King Brude cried out that it was a miracle, and professed the Christian faith upon the spot. And the nation changed their faith with the king. From this time, Columba, or Colum-Cillé, as he was now mostly called—"Colum(ba) of the Church"—was at the head of religious affairs in both kingdoms. It is a mighty task to turn an entire nation from the faith of its fathers, and so to confirm it in a new faith that it shall never apostatize. But Colum-Cillé did it, and did it well.

He was a man who believed in education. He made the little Island of Iona a center of church and school. Here he founded a great school where all Great Britain came to learn. It was a power. Of Iona, the great Dr. Johnson has beautifully said that it was "the illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion." Poor Iona! In after years, five times the cruel Norsemen burned it and slew its priests. And later yet Irish and Scotch bishops wrangled and quarreled over it, and tore it to pieces. To-day there is but a small church and the many ruins that mark its once proud preëminence.

When all was in running order, Columba retired to a quiet cell, and spent his time in prayer and meditation. At 77, the end that comes to all came to Colum-Cillé. He was on his knees at midnight in his little cell, when Death embraced him, and he died there at prayer.

For hundreds of years after his death, he was the most popular of all saints in Scotland or Ireland, save St. Patrick in the latter country. It became a custom for those who were religiously inclined to make a pilgrimage to his shrine. When surnames began to be taken, it became a fashion for his devotees who had made this pilgrimage to take the saint's name, to show they had specially honored him. Not less than twenty surnames have been traced that were adopted in his honor. Among them is the familiar English name of Collins, and the still more familiar name of Kelly, the most common of all Irish surnames. Malcolm, McCullagh, Collis, Cullom, Colley and McCully, are other common forms of these saint-honoring names.

Some may wonder how these widely differing names can possibly be derived from one source. This comes about in two ways. The saint himself was called various names—Columba, Colimbrunus, Colum-Cillé, and Cellach. Then the names in many cases changed in pronunciation from generation to generation, until as different as well could be in sound. Take Kelly, for instance. The name at first was the cumbersome one of Giolla-Chealleigh—"Honorer of Saint Cellach." This was so hard to pronounce that it soon became corrupted into O'Killy-Kelly. Then it was shortened so that but the last half of the name remained, and behold Kelly, a brother-name to McCully and Collins themselves!

A FAILURE.

THE old man sat alone in his room, barely and meagerly furnished; a mortal sickness was upon him. The man was waiting; at that moment he was waiting for a visitor; he was expecting the Bishop.

He had never seen the Bishop. The man's history had been uneventful and commonplace. He had lived in a quiet little town and done his humble work faithfully until the death of his wife, and the breaking up of his family a few months since.

While in that condition, he had been touched by a printed appeal which the Bishop had put forth for men to work in the fields of the West. He had gone out—having torn up his life by the roots, as it were, and now he sat, dying.

His arrival had been the means of a great awakening—to himself. He saw the needs of the situation, and he broke down. The Bishop had been away when he came and he had not rightly understood the circumstances when he accepted his offer of service.

But it was too late now, and the Bishop was coming to see him. The old man was eagerly expecting his visit. Presently the door opened and the Bishop entered, and the two began to talk.

"How blind I have been!" exclaimed the Bishop. "I never thought. I ought to have known. What on earth made you come out here?"

"You did!" quietly answered the aged priest.

"How was that?"

"You remember the appeal you published six months ago? Well, I read it and I came."

"You alone," said the Bishop, "out of the thousands who might have heeded the call."

"And anybody better than I," replied the old man. "But I came, and now instead of a help I am a burden to you."

"A burden I am glad to bear," said the Bishop, softly; "if only for the inspiration you have afforded me."

"There was nothing to keep me, and everything to call me. What had I done that my life should be so easy and pleasant, while other men like you were fighting on the frontier? I came and I was a fool. As a servant of God I had been a failure; I had not done anything in a long life except build up the spiritual life of that sleepy little town, and it seems to me that it would have grown just as well without me," he added, bitterly. "I thought I could redeem myself by something splendid at the end of my days, and it has all come to this. I'm done for. It's not only because my life has been easy and pleasant, that I feel it has been a failure, and wasted. All you said was true. I have learned to know these people, and find them devoted and courageous. The hope of the nation is here, the hope of the Church; and all that is needed is *men*—men who love God and their fellow-men, and who are willing to come here and work for them till they both grow together into the knowledge and stature of the Son of Man. Not men broken as I am."

He sank back in his chair exhausted. Presently the Bishop broke the silence.

"You think you are a failure, do you? Do you remember your first Confirmation class?"

"Why, that must have been nearly fifty years ago! Yes, I remember it more clearly than any other."

"How many were in it?" said the Bishop.

"One!" said the old man, smiling. "It seems to me I began with a failure, just as I am ending with one."

"Tell me something about it," said the Bishop.

"Well, that was my first charge. I came to it with all the hopes and anticipations of youth and I imagined I was going to effect a religious revolution; I was young then and interesting, I suppose, and lots of people came to the church. I brought together all the young people I could, and I labored with them as I never have worked with anybody, except during this last six months out here; I read with them, discussed with them, prayed over them—it seems to me that all that mortal man could do, I did. I thought I was to have the most glorious class to present to the Bishop for Confirmation. Finally he came, and I could offer him *but one;* just one solitary little girl. It seemed to me that that small result of all my labors took the heart out of me for years. I have had large classes since, but I never got over that sense of failure. You see, as I said, I began the way I am ending."

"Do you remember what became of that little girl?" asked the Bishop. "Do you remember anything about her character? What she was?"

"She was a good little girl, a lovely girl, as I recall, and bade fair to grow into a noble woman. I have never heard from her since."

"I can tell you about her, my friend," said the Bishop. "She did go West, and she grew up to the promise of her Confirmation. Presently she met a young man in the city in which she lived, a young man who did not know whether he had a soul to save or not, and the young man loved her. By the favor of God, she returned his affection. She showed that young man his own soul, she led him to his Master, then she married him. God called him to the ministry of the Church; the call came through her sweet lips. She stood by him, and helped him when he was ordained to the priesthood. Men said it was a miracle, but it was not; it was the grace of God, and a woman's love. Presently, God wanted a Bishop for this great Western field, and He took this young man and brought him out here, and set him to work. Oh, my brother, he stands before you to-day, and thanks and blesses you for the work you did in that little maiden's heart. Whatever I have done, whatever I shall do, has come from my association with that little girl whom you brought to Christ. Never say again that your life has been a failure, and that you have done nothing in this world. My friend, have you not heard that the failures of men are the successes of God?"

The Bishop sank down on his knees and the old man laid his hand upon the bent gray head of the Bishop, and whispered a few words of prayer and benediction.—*The Watchword.*

Church Kalendar.

Dec. 4—Friday. Fast.
" 6—Second Sunday in Advent.
" 11—Friday. Fast.
" 13—Third Sunday in Advent.
" 16—Wednesday. Ember Day. Fast.
" 18—Friday. Ember Day. Fast.
" 19—Saturday. Ember Day. Fast.
" 20—Fourth Sunday in Advent.
" 21—St. Thomas, Apostle.
" 25—Friday. Christmas Day.
" 26—Saturday. St. Stephen, Martyr.
" 27—St. John, Evang. Sunday after Christmas.
" 28—Monday. The Innocents.

Personal Mention.

THE address of the Rev. C. G. A. ALEXANDER is changed from Granite City, Ill., to Mooar, Lee Co., Iowa.

THE Rev. S. B. BLUNT, having entered upon the rectorship of the Church of the Redeemer, Chicago, may be addressed for the present at 5510 Washington Ave., Chicago, Ill.

THE Rev. J. S. BUDLONG, in consequence of an attack of nervous prostration, has resigned Grace Church, Pine Island, Minn., and will seek rest for a period on the Pacific Coast. Address for the present, Seattle, Washington.

THE Rev. FRANK N. COCKCROFT has entered upon his missionary work at Henrietta, Grass Lake, and Stockbridge, Mich., with residence at the former.

THE address of the Rev. G. W. DUNBAR, chaplain U. S. A., retired, will be, until further notice, Fortress Monroe, Virginia.

THE Rev. THOMAS DUNCAN, D.D., having removed to the Sherman, corner of 10th and L Streets, N. W., Washington, D. C., desires that all communications to him be directed accordingly.

THE address of the Rev. JOSEPH H. EARP, minister of Trinity Church, Steelton, and St. Michael and All Angels' Church, Middletown, is changed to Cottage Hill, Steelton, Pa.

THE Rev. HORATIO GATES of Milwaukee has accepted a call to Willmar, Minn.

THE Rev. R. D. HATCH has assumed charge of St. Paul's Church, Willimantic, and St. Paul's, Windham, Conn. Address, St. Paul's Rectory, Willimantic, Conn.

THE address of the Rev. K. G. HEYNE is Anthony, Kansas.

THE address of the Rev. JESSE HIGGINS is Utica, N. Y.

THE Rev. JOHN H. JACKSON of East Haven has accepted a call to Bantam Lake and Morris, Conn., and has already entered upon his new duties.

THE Rev. E. C. JOHNSON of Lakeside has been appointed rector of St. Matthew's Church, St. Anthony Park, St. Paul, Minn.

THE address of the Rev. JOHN LIGGINS is changed from Cape May to Wildwood, N. J.

THE address of BISHOP LINES is P. O. Box 325, Newark, N. J.

THE address of the Rev. W. D. MORROW has been changed from Dubuque to Spencer, Iowa, where he is rector of St. Stephen's Church.

THE Rev. HENRY MORTON NODDER is now in charge of the Cathedral, Michigan City, Ind.

THE Rev. A. W. SEABREASE, for the past fifteen years rector of Trinity Church, Fort Wayne, Ind., has resigned his charge.

THE address of the Rev. JOHN D. SKENE is changed from Gloversville, N. Y., to Norwalk, Conn.

THE address of the Rev. JOHN D. SKILTON is Melrose Academy, Oak Lane Post Office, Philadelphia, Pa.

THE Rev. R. J. WILBER is assisting the Rev. Dr. Little, rector of St. Mark's Church, Evanston, Ill.

ORDINATIONS.

DEACONS.

SOUTH DAKOTA.—By the Bishop, Nov. 24th, GEORGE STOCKWELL was ordained deacon. His residence is Parker, S. D. He has charge of the missions in Parker and Hurley.

DIED.

SAMS.—Entered into rest at the rectory in Rockville, Wadmalaw Island, S. C., Nov. 16, 1903, Rev. BARNWELL BONHAM SAMS, in his 69th year.

MEMORIAL.

THE REV. OLIVER SHERMAN PRESCOTT.

At a meeting of the New York Catholic Club, held on Nov. 24, 1903, it was unanimously voted that the following resolution be entered upon the minutes of the Club, and published in THE LIVING CHURCH newspaper:

Resolved, That in the life of the Rev. Father Prescott, now gone home to God, we recognize and thank our Heavenly Father for the model of a noble, priestly character.

Perhaps the most conspicuous feature of his ministry was its entire freedom from personal ambition. He seemed to have in his thought nothing but the glory of the Master Christ and the good of His Church. Singularly unselfish he was ever content with the less conspicuous places, doing indeed noble and enduring work wherever he served, yet in almost every case leaving it for others to reap the fruit of that work.

Scarcely less marked a characteristic of Father Prescott's life was his unswerving fidelity throughout the course of a ministry of fifty-six years, to the Catholic religion. Nothing could induce him to abate one iota of what he knew to be the Church's teaching and the Church's practice. This meant throughout his life much hardship for himself, misunderstanding, the alienation of friends, something often very like persecution. But he never faltered in what he felt to be his duty to his Master Christ.

Nor can anyone who was privileged to know much of Father Prescott's ministrations, fail to remember with grateful affection the reality of his teachings in the spiritual life. No mission sermons penetrated more deeply than his, no meditations in retreat more profoundly moved the heart, no dealing with individual penitents in the Confessional was better calculated to promote thorough amendment, and genuine contrition. We believe that hundreds of souls brought to God by his ministrations will rise up in the last day to call him blessed.

In a word, Father Prescott was a true Catholic priest. What better praise could any man have than that? May his soul rest in peace, and may light perpetual shine upon him.

For the Club:
ARTHUR RITCHIE.
G. M. CHRISTIAN,
CHARLES MERCER HALL,
Committee.

WANTED.

POSITIONS WANTED.

WANTED.—Position as Organist and Choirdirector by young lady experienced in both lines. Good references and testimonials. Address "A. K.," care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, English trained, thoroughly qualified and experienced, two Musical Degrees, desires position. Fine player and successful trainer. Communicant Churchman, single, aged 30. Highly recommended. First-class testimonials. Good organ and salary essential. Address "FELLOW," Box 75, Cooperstown, New York.

ORGANIST.—Successful trainer of boys' voices—will accept small salary in good field for teaching piano. PHONASCUS, care THE LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

PRIESTS.—For West Missouri, seven Priests to take charge of Missions in good towns, where faithful and efficient work will tell. Salary $800. Address BISHOP ATWILL, Kansas City, Mo.

BUSINESS POSITIONS OFFERED.

WANTED.—Salesladies in every county for made-to-order corsets. $50 a month salary, or commission. ABBOTT & CO., [E] 385 Wabash Ave., Chicago, Ill.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th St., New York.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

BUSINESS NOTES.

Messrs. G. & C. Merriam & Co. are now placing upon the market the twentieth century edition of Webster's International Dictionary, which has been revised and brought thoroughly up to date. In addition to the supplement of new words, the Biographical Dictionary and Gazeteer of the World have been thoroughly revised, both tables being entirely reset.

In the new Gazeteer the figures for population and area have been made to agree with the census returns taken in 1900 and 1901 by the leading countries of the world, or with authoritative estimates where other data was not available, the addition of sixteen new pages admits the insertion of a very large number of places that have recently become prominent.

The book is printed from new plates throughout.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund:

Mrs. L. A. Ferguson, $1; A Member of the Churchman's Club, Baltimore, $10; C. P. B. Jefferys, $500; Dr. and Mrs. Hutchinson, $10; Woman's Auxiliary, St. Luke's Church, Matteawan, N. Y., $136; Church of the Incarnation, Philadelphia, $25; St. Stephen's Church, Clifton Heights, Pa., $10; Mrs. Jas. H. Brush, $50; Christ Church, Norfolk, Va., $92; W. Franklin Brush, $100; St. Ann's Church, Brooklyn, $32; Mrs. Mary E. Balch, Woman's Auxiliary, $1; St. Ann's Church, Brooklyn, $10.

Contributions from givers in the United States, $15,938.27. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $2,606.78.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

A STATEMENT AND REQUEST FOR THANKSGIVING.

Do Churchmen really realize that there are old and feeble clergymen: "Martyrs and Evangelists, saintly maidens, widows who have watched to prayer"; refined, patient, godly servants of the Church who have broken down in her service—inadequately or wholly unprovided for to-day, now, this present time, while thousands of dollars are being given to remotely related objects, or charities which are often unappreciated?

This is a perversion of the Christian idea. It is the Church refusing to practise among her own the Gospel she preaches.

The Church has a National Organization called The General Clergy Relief Fund. "It applies no tests, attaches no conditions, requires no payments or membership dues, admits of no forfeiture, but offers its benefits to all clergymen of the Church who may be disabled, whether by age or infirmity, and to the families of all clergymen who die in the communion of the Church."

This is the right way to do it. The clergy are officers of the Church, and the Church undertakes to provide for them. You give to Missions, which is the work of the Church; please give to the General Clergy Relief Fund, which is for the care of the workers of the Church.

Don't confuse this General Official Fund with any other. It is the diversion and scattering of contributions which keeps us from giving a proper pension to-day.

The General Clergy Relief Fund.
Alfred J. P. McClure, Assistant Treasurer, The Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

BOOKS RECEIVED.

RICHARD G. BADGER, Boston.

A Hill Prayer; and Other Poems. By Marion Warner Wildman. Price, $1.25.

The Significance of the Ring and the Book. Literary Studies. By Roy Sherman Stowell (M.A. Cornell). Price, $1.00.

Heartsease and Rue. Poems. By Hêloise Soule. Price, $1.00.

LITTLE, BROWN & CO., Boston.

New England History in Ballads. By Edward E. Hale and his children. With a few Additions by Other People. Illustrated by Ellen D. Hale, Philip L. Hale, and Lilian Hale. Price, $2.00 net.

W. A. WILDE CO., Boston.

Out of a Fleur-de-lis. The History, Romance, and Biography of the Louisiana Purchase Exposition. By Claude H. Wetmore. With a Foreword by Hon. David R. Francis, President of the Louisiana Purchase Exposition Company. Illustrated and Containing a Map of the Exposition Grounds and Buildings. Price, $1.50.

HINDS & NOBLE, New York.

Character. A Moral Textbook for the Use of Parents and Teachers in Training Youth in the Principles of Conduct and an Aid to Self-Culture. By Henry Varnum, Jacksonville, Fla. Price, $1.50 postpaid.

EDWIN S. GORHAM, New York.

(Through Thos. Nelson & Sons.)

The Future State. By S. C. Gayford, M.A., Vice-Principal of Cuddesdon College. Oxford Church Text Books. Price, 30 cents.

AMERICAN UNITARIAN ASSOCIATION. Boston.

The Call of the Twentieth Century. An Address to Young Men. By David Starr Jordan, President of Leland Stanford, Jr., University. Price, 50 cents net.

FLEMING H. REVELL & CO., Boston.

Immortality a Rational Faith. The Predictions of Science, Philosophy, and Religion on a Future Life. By William Chester, former Co-pastor of Phillips (Madison Avenue) Presbyterian Church, New York City, and former pastor of Immanuel Church, Milwaukee, Wisconsin. Price, $1.00 net.

The Unselfishness of God and How I Discovered It. A Spiritual Autobiography. By H. W. S. (Mrs. Pearsall Smith). Price, $1.25 net.

The Story of The Nazarene in Annotated Paraphrase. By Noah K. Davis, Ph.D., University of Virginia. Price, $1.75.

A. WESSELS COMPANY, New York.

(Through Thos. Nelson & Sons.)

Napoleon Bonaparte. A History Written for Boys. By William C. Sprague, Editor of "The American Boy." Price, $1.00 net.

CHARLES SCRIBNER'S SONS, New York.

Poems. By Josephine Daskam. Price, $1.25 net.

Sanctuary. By Edith Wharton. With Illustrations by Walter Appleton Clark.

Shoes and Rations for a Long March, or Needs and Supplies in Everyday Life. Being Sermon-Growths from an Army Chaplain's Talks in Camp and Field and Prison and at Home. By H. Clay Trumbull, author of *The Knightly Soldier,* etc. Price, $1.50 net.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.

Travels of Paul. A Course of Study for Boys' Bible Classes. By Melvin Jackson. Introduction by Prof. W. G. Ballantine. Teachers' Edition.

Travels of Paul. A Course of Study for Boys' Bible Classes. By Melvin Jackson. Introduction by Prof. W. G. Ballantine. Students' Lesson Sheets.

Men of the Bible. For Boys' Bible Classes. By W. H. Davis. With the advice of George Allen Hubbell, A.M., Ph.D. Teachers' Edition.

Men of the Bible. For Boys' Bible Classes. By W. H. Davis. With the advice of George Allen Hubbell, A.M., Ph.D. Students' Lesson Leaves.

THE PILGRIM PRESS, Chicago.

The Old Puritanism and the New Age. Addresses before the Woburn Conference of Congregational Churches at Malden, Massachusetts, April, 1903. Price, 50 cts.

Jesus of Nazareth. The Story of His Life and the Scenes of His Ministry, with a Chapter on The Christ of Art. By William E. Barton, D.D., author of *The Old World in the New Century,* etc. With maps by General Henry B. Carrington, U. S. A. With 300 Illustrations. Price, $2.50 net.

CHILDREN'S BOOKS.

E. P. DUTTON & CO., New York.

The Book of Cats. 25 cents.
Soldiers of the World. 50 cents.
The Model Book of Dolls. 50 cents.
The Model Book of Soldiers. 50 cents
The Book of Bunnies. 25 cents.

CALENDARS, 1904.

E. P. DUTTON & CO., New York.

The Secret of Happiness. Price, $1.25.
Jerusalem the Golden. Translated from the Latin by John M. Neale, D.D. Illustrated.
Peace Be With You. Price, $1.50.
Our Baby's Calendar.
Dainty Messengers.
The Star of Hope. Price, 25 cents.
Words of Hope Calendar. Price, 37 cents
The Bright Year Calendar. Price, 25 cents.
Crossing the Bar. 30 cents.
Charity (St. Paul). 30 cents.
A Christmas Souvenir. 75 cents.
Forget Me Nots. 35 cents.
The Quiet Room. 35 cents.
Merry Christmas. 15 cents.
We Praise Thee, O God. 60 cents.
Church Calendar.
Church Calendar for the Year of Our Lord MCMIV. $1.50
Gloria in Excelsis. $1.50.
His Name Shall Be Called Wonderful. 60 cents.
Old Time Memories. 50 cents.

PAUL ELDER & CO., San Francisco.

The Cynic's Calendar of Revised Wisdom for 1904. By Oliver Herford, Ethel Watts Mumford, Addison Mizner. Illustrated. Price, 75 cts. net.

THOMAS WHITTAKER. New York.

1904. A Church Calendar According to the Usage of the Protestant Episcopal Church in the United States of America. A Weekly Calendar giving the order of service for every day, and quotations upon the Christian life and the Church's Ways. Price, 50 cents.

PAMPHLETS.

Lessons for Younger Children on The Church Catechism. With Text and Illustrations. Compiled by Lester Bradner, Jr., Ph.D., rector of St. John's Church, Providence, R. I., Member of the Sunday School Commission of New York.

Mary, the Perfect Woman. An Appreciation by Orby Shipley, M.A. The Dolphin Press, Philadelphia, Pa.

The Ministry of the Resurrection. A Sermon by the Rev. Edmund N. Joyner, Archdeacon of South Carolina for Work among Colored People. Delivered at the Ordination to the Priesthood of the Rev. Joseph Silas Quarles at Saint Mary's Chapel, Columbia, S. C., Oct. 7, 1903. The R. L. Bryan Co., Columbia, S. C.

Spiritual Power Through Physical Phenomena and Impact. By Rev. F. Washburn. New York: Edwin S. Gorham, Church Missions House. Price, 10 cts. net.

THE MISUNDERSTOOD SMALL BOY.

It has always seemed to me that the small boy has been grossly misunderstood, writes Judge Henry A. Shute in *Good Housekeeping.* This idea was firmly grounded in my mind as a boy, and in the minds of my boy companions, and since I have arrived at the dignity of paternity, I have been more than ever convinced of the correctness of my judgment.

It is much to be regretted that a man, so recently a boy, full of the spirits characteristic of boys, can so readily turn his back on his boyhood as to regard the small boy as a nuisance and a cumberer of the earth.

It may be that in the fulness of mature judgment the man may set his affections upon a trotting horse, a well-bred pointer, a pedigreed Manx cat, or a flock of fancy fowl or toy pigeons.

And the owner of the blue ribbon Manx cat drives by behind in pair of dock-tailed bays, with tight checks and curb chains, and glares viciously at that dreadful boy who stoned poor Leo.

The average boy is good-natured. He is more unselfish as a boy than he is apt to be later in life. His disposition is not cruel or revengeful. He is sensitive and affectionate. True enough, he is more difficult to deal with from the very fact that his ways are not the ways of older persons. He can be more easier led than driven. Lead him if you can, drive him if you must, but never drive if you can lead, and whether driving or leading, never forget that a few years ago you broke windows and threw stones at cats, and cultivated stone bruises and longed to become a pirate chief.

It is a rare thing to discover a Lutheran minister, who has been thoroughly trained in the doctrines of the Church, losing himself in the meshes of Chiliasm; but Rev. Paul Johnson of Columbus, O., has been caught and is preaching strange doctrines. He looks for the coming of Christ in 1914 and for the end of the world in 2914. He was formerly a Polish Jew, and suffered persecution because of a change to the Christian faith. He later became a member of the Joint Synod of Ohio, from which body he has been suspended. It is another case of looking at all Scripture truth through the glasses of a few favorite texts, and there are features about it that invite pity rather than contempt.—*The Lutheran.*

Life is a building. It rises slowly, day by day, throughout the years. Every new lesson we learn lays a block in the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we hear, every act of our commonest days, add something to the invisible building.—*The Palm Branch.*

The Church at Work

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

New Organ for Athens.

A new two-manual pipe organ has been ordered and will be installed in January in Trinity Church, Athens (Rev. W. E. Daw, rector). The Hook-Hastings Co. of Boston will be the builders. By the will of Mrs. Charles Kellogg the sum of $500 was recently left to the church, and became the nucleus of the organ fund. Other improvements are in contemplation for the future.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Institution of a Rector—Highland Park—Parish House for Waukegan—City Notes.

An impressive service, one which Churchmen rarely have the opportunity to attend and one which is too often omitted, was held at the Church of the Redeemer on the First Sunday in Advent, when the Rev. Simon B. Blunt was instituted rector of the parish by Bishop Anderson. Every seat in the church was filled when the procession entered at 11:00 A. M. Morning Prayer having been said at a previous hour, the service began with the reading and delivery of the letter of institution by Bishop Anderson, the new incumbent standing with the wardens, Messrs. Conkey and Allen, outside the chancel. After the reading of the letter, the senior warden, in the name of the parish, acknowledged Mr. Blunt as rector and delivered to him the keys of the church. The Bishop received the new rector within the sanctuary and delivered to him the books prescribed, the Bible, Prayer Book, and Book of Canons. The most impressive part of the service was the giving of blessing by the Bishop, and the supplication for himself and his people by the rector. The Bishop's sermon was a strong, forceful plea for increase in the spiritual life, for larger realization of God, and a fuller understanding and use of the sacraments. He explained and emphasized the meaning of the service, and pointed out the various titles which the incumbent had been given in the service—rector, priest, pastor, minister, etc. Rector means one who rules; minister, one who serves. Happy is the man who can do both. The people should lay emphasis on the word *rector*, and the priest must not forget the word *minister*. Too often these words are emphasized in the wrong way with unfortunate results. There are difficulties to be overcome in the way of spiritual growth. Material prosperity tends to make us forgetful of God, to make our declaration of belief in God rather perfunctory, and we do not realize Him and His mercies as we ought to. What we need today is not a new Church or new Creeds, but a larger, firmer belief in the old. Man cannot worship devoutly if under the influence of the critical and speculative age he reads his Bible and says the Creed with a feeling that, after all, they might not be true. The Church must not be antagonistic to growth in material things, but the important work for the Church is not primarily to build fine churches and to devote itself to secular activities, but to build up the spiritual life of the people. If this is done first, the rest will follow inevitably.

The rector celebrated the Holy Eucharist and gave the blessing. The service made a profound impression upon the congregation and augers well for the future.

A mass meeting for men was held at the Church of the Epiphany on Sunday afternoon under the auspices of the Brotherhood of St. Andrew. Mr. Weber of Detroit, a member of the Council, addressed the meeting on the general work of the Brotherhood. The Rev. J. H. Hopkins, rector of the church, spoke on "The Forward Movement." Much enthusiasm was displayed and the reports showed a decided advance in Brotherhood work in Chicago.

Bishop McLaren arrived in Chicago last week and is staying with his physician, Dr. Chew.

At Evensong on Sunday the 29th November, after the third collect, the choir of Trinity Church, Highland Park, rendered Garrett's "Harvest Cantata." This is a very fine work and was exceptionally well done. Special mention should be made of the trio, "Then be not o'ercareful for raiment or food," for two sopranos and alto, which was beautifully sung by Miss Twinby, Miss Wainwright, and Miss Bate. The tenor soloist was Mr. C. S. Shaw and the bass soloist Mr. Kenneth Boulton. The organist and choirmaster, Mr. Ernest Sumner, was amply repaid for his painstaking work at rehearsals by the splendid singing of his choir of thirty voices.

The corner stone of the new parish house for Christ Church, Waukegan, was laid by the rector, the Rev. W. E. Toll, on Saturday, Nov. 21st. A helpful and encouraging address was delivered by the Rev. C. L. Mallory of Kenosha, Wis., in which he spoke of the many useful purposes to which a twentieth century parish house may be put. In introducing his brother priest from Kenosha, Mr. Toll said there seemed to be "something most fitting in the presence of this neighbor priest among us to-day. Nearly forty years ago, we began our work together for Christ and His Church under the direction of the apostolic Kemper, in Wisconsin, and now, after a lapse of many years, we meet to rejoice together in this advance movement, which shows how much larger is the Church's recognized sphere of work today than then." The edifice is to be built of pressed brick, with brown sandstone trimmings. Its architecture corresponds with that of the church, which is Romanesque. Its dimensions will be 90x42 feet, and it will be connected with the church by a cloister. The total cost will be about $20,000, of which $17,000 is already subscribed.

For the Church of the Advent, a mission in the northwest part of the city, a new lot has been purchased on the corner of Humboldt Boulevard and Francisco Street. Great enthusiasm is evident in the work of this mission and it is hoped that a parish house will soon be under way that the mission may have a home of its own. At St. Timothy's mission which is under the jurisdiction of the same clergyman, the fund is nearly large enough to venture on the purchase of a lot.

A new sterling silver chalice and paten has been presented to the mission of St. Andrew's, at Downer's Grove in memory of Mrs. Waples.

A missionary meeting was held in the Church of the Epiphany on Saturday morning. It was expected that Bishop Restarick of Honolulu would preach the sermon, but he was unavoidably delayed in the East. The Rev. Dr. Little, rector of St. Mark's Church, Evanston, preached the sermon, which was on the Missionary Activity of the Church, through all its history ever mindful that "The Lord was adding daily to the Church such as were being saved."

The Rev. Dr. D. S. Phillips, for 37 years rector of St. Paul's Church, Kankakee, and for a number of years Dean of the Southern Convocation of the Diocese and President of the Standing Committee, has resigned his rectorship, to the great regret of his loyal and loving parishioners. Dr. Phillips will continue to reside in Kankakee, where he has a residence, and it is sincerely hoped that he will be spared many years to the Church Militant, where he has done and will continue to do his Master's work. In accepting his resignation, the vestry voted him a stipend for the rest of his life. Dr. Phillips will continue his work as editor of *The Diocese*, and will be able to devote more time to diocesan matters.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Plans Accepted for the New Cathedral.

On Friday last, the vestry of St. John's Cathedral, Denver, met to consider the plans of the competing architects. The Bishop and the Dean were also present. The Building committee submitted their report, favoring the plans of Messrs. Tracy & Swartout, architects, of Fifth Avenue, New York City. Mr. T. F. Walsh, consulting and advisory architect, also made a report commending the same plan. The vestry took action on both reports, and they were unanimously adopted. The new Cathedral will be located between Washington and Clarkson Avenues, opposite Wolfe Hall, in the heart of the residence portion of the city, where the Cathedral authorities purchased twenty full lots shortly after the destruction of the old Cathedral by fire in May. The architecture of the new Cathedral will be the Perpendicular, as seen in Henry VII. chapel, the nave of Winchester Cathedral, King's College chapel, Cambridge, and the Angel Tower of Canterbury Cathedral. The architects have placed in the west end one great window deeply recessed, giving that rich shadow and majestic portal effect seen in Peterborough Cathedral, divided and supported by massive mullions pierced and pinnacled, flanked by two towers buttressed and panelled to emphasize the height. At either side of these towers, supporting them, giving to the front a firm, massive, and dignified outline, the architects have planned a baptistery and south porch. The corner piers have been widened and set slightly diagonal, after the dome piers of a classic example.

The aisles, which are narrow in the nave, here widen out and give to the crossing a breadth and dome-like feeling and form on the choir side, chapels which can be used upon minor occasions.

The choir and sanctuary are large and spacious, with ambulatories connecting the sacristies; and over the high altar will be the great east window. That portion of the Cathedral which will be commenced at once includes the nave, the crossing, which will be used temporarily as a chancel, the first bay of the transepts to accommodate the sacristies and vestries, with room for a great organ chamber over them, the narthex and towers, and the entire west front. The nave and bays will be 168 feet long and 82 feet wide and the seating capacity will accommodate 1,000. The dimensions of the Cathedral

when completed will be 250 feet long and 200 feet across the widest part, and will seat 1,700. The material used will be Colorado grey or white stone, and the expenditure for this portion of the Cathedral will be in the neighborhood of $150,000, not including the cost of the organ, stained-glass windows, reredos, roodscreen, altar, or pulpit.

The Rev. Axel M. Soderstrom, pastor of the Swedish Lutheran church in Leadville, was recently confirmed by Bishop Olmsted in his chapel. Mr. Soderstrom has been received as a postulant in this Diocese.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Two Deaths—Burial of Rev. O. S. Prescott—Woman's Auxiliary.

A veteran layman has been called to his rest, in Mr. Francis Taylor, senior warden of St. Luke's, South Glastonbury. He was born in that place, Nov. 2, 1814, and there he spent nearly the whole of his long life. His father before him was a zealous Churchman, and acted as lay reader before there was any settled rector. He succeeded his father as senior warden, serving for 45 years. A brother is the Rev. Joseph P. Taylor, a retired priest of the Diocese of New Jersey.

Mrs. Bartlett, the widow of the Rev. Josiah M. Bartlett, died recently at Greenwich, aged 85 years. Mr. Bartlett was for many years rector of St. John's Church, Essex.

The 23d annual meeting of the Woman's Auxiliary for this Diocese was held on Nov 11, in the Church of the Holy Trinity, Middletown (the Rev. E. Campion Acheson, rector). The President, Mrs. Colt, in her address, recalled the meeting for organization, which took place in the same church in 1880. Upon that occasion, there were present also, Bishops Williams, Whipple, Tuttle, Hare, Dudley, and Elliott, all of whom gave inspiration to the new movement. This has now attained large proportions.

The report of the Corresponding Secretary showed that the sum of $8,953.45 had passed through the treasury—or given as specials. Boxes filled to the number of 289, valued at $11,875.62. And also, a number of boxes bestowed within the Diocese. The report laid stress upon the value of mission study classes.

At the morning session the speakers were Miss Carter and the Rev. Francis L. Hawks Pott, D.D. In the afternoon the Bishop of the Diocese made the opening address, and introduced the speakers—the Bishop of North Dakota, Honolulu, and Montana.

An evening session was held, at which the speakers were Miss Carter, Dr. Pott, and Bishop Brewer. The meeting was considered one of the best for some years past.

On Saturday, Nov. 21, Oliver Sherman Prescott, a venerable and most devoted priest of God, was laid to rest in the beautiful cemetery at New Haven, Conn. Father Prescott had been, for the past year and a half, tenderly cared for by the Brothers of Nazareth, at Verbank, Dutchess County, and there the Rev. Dr. Silliman, rector of Stockport, N. Y., had faithfully ministered to his spiritual needs, week by week. He died very peacefully. Dr. Silliman and Brother Henry O. B. N. brought the body over to New Haven, where, by the counsel of the Bishop, it was thought most suitable to have the service at St. Luke's Church for colored people, where Fr. Prescott had ministered very lovingly, and greatly beloved by his flock of poor people, for the last seven years, in which he was able to engage in any active ministry. At half-past eleven the procession entered the church. Following the choir were the Bishop of Connecticut, almost all of the New Haven clergy, and several priests from other places. After the lesson, the Bishop proceeded at once to the altar and began the Eucharist, using the proper Collect, Epistle, and Gospel for the dead. The service ended, all proceeded in carriages to the cemetery, where the Bishop solemnly blessed the grave, after which the Committal was made by the Rev. Dr. Silliman. Subsequently a meeting of the clergy present was held, and a committee was appointed by the Bishop to prepare a suitable memorial minute.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Ep

Mortgage Paid at Fergus Falls—Improvements at Duluth.

The mortgage, of nearly 20 years' standing, on St. James' Church, Fergus Falls, has been raised. The church and parish is now free from debt and waiting the Bishop's coming for the former to be consecrated. The various guilds and the faithful in general, have worked very hard during the last two years to accomplish this huge feat. Considering that they are right in the "Scandinavian belt," they certainly have done great things. In addition to this, during the present rectorate the church building has been restored in every way, and converted from a veritable barn into one of the most beautiful churches in the District of Duluth. It is expected that from the beginning of the next year the church will be self-supporting. During the last month the church received as beautiful memorial pair of brass vases from Colonel Liston, U. S. Consul at Rotterdam, as a memorial and thank offering for his daughter, whose remains were interred from St. James' Church. The offering was made in gratitude for the beautiful services of Holy Church at that time and occasion.

Improvements in the structure of St. Luke's Church, Duluth, have been commenced which will considerably add to the beauty and convenience of the building. The latter will be raised and a basement constructed under it, containing class and guild rooms in addition to the heating plant to be installed. There will also be a new chancel and altar.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Cornerstone at Lafayette—Muncie.

The corner stone of St. John's parish, Lafayette (the Rev. Charles S. Lewis, rector), was put in place on Saturday, Nov. 21. The ceremonies were simple and the rector officiated. Work has progressed favorably on the building, which will be completed early in January. The cost is to be about $6,500.

In consequence of the failure of the natural gas in the Indiana belt, the vestry of Grace Church, Muncie, has been compelled, at considerable expense, to install both electric light and a new heating plant, in the church and choir room. The buildings are now, at least, well lighted and comfortably warmed. At the late evening service, during Advent, Tallis' Litany will be sung, unaccompanied, followed by a seasonable Meditation, by the rector (Dr. Berry).

IOWA.

T. N. Morrison, D.D., Bishop.

Memorial to Rev. Peter Fox—Convocation at Sac City.

A memorial sermon for the late Rev. Peter Fox, formerly rector of Holy Trinity, was held at that church, Sac City (Rev. N. F. Douglas, rector), on Tuesday evening, Nov. 17, Bishop Morrison preaching a most fitting sermon in tribute to a long life of self-sacrificing service. Several of the clergy were in attendance.

The Rev. Peter Fox was a native of Ireland, was educated at Dublin University, and labored for many years in Canada. In 1883 he came to Iowa. For nearly twenty years he served faithfully as a missionary in western Iowa. Living at Sac City as rector of Holy Trinity, he also had charge, for varying periods, at Trinity Memorial, Mapleton, St. John's, Ida Grove, Trinity, Dennison, St. John's, Vail, and Trinity, Carroll. He was called home, Oct. 22, last.

HOLY TRINITY CHURCH, SAC CITY, IOWA.

The Sioux City Deanery met in annual Convocation, Nov. 18, at this church. There were addresses to the clergy by the Bishop on The Spiritual Life and on Practical Methods. The business hour was called at 2 P. M. The routine order and arrangements for missionary meetings were speedily dispatched. The Deanery accepted an invitation to meet in semi-annual Convocation with St. Thomas' parish, Sioux City.

At 3 P. M., the programme was as follows: "The Aims of the Sunday School Commission," the Rev. C. H. Remington, Ft. Dodge; "The Music of the Sunday School," the Rev. C. A. Corbitt, Algoma; "The Children's Offering," the Rev. E. H. Gaynor, Sioux City. The afternoon closed with general discussion and suggestions on

Sunday School Methods. There was a hearty approval of the work of the Sunday School Commission.

At 5 P. M., the ladies of Trinity Guild gave a reception to the Bishop, clergy, and friends of Holy Trinity mission, at the home of Mr. and Mrs. F. W. Loring.

At 7:45 P. M., a public service was held at the church, the topic of the evening being "The Aggressive Work of the Church," with an outline as follows: "The Parish," the Rev. R. P. Smith, Sioux City; "Domestic Missions," the Rev. Richard Ellerby, Estherville; "The Foreign Field," the Rev. W. T. Jackson, Emmetsburg; "The Woman's Auxiliary," Miss Susanna Weare, Sioux City, President Diocesan Woman's Auxiliary; "Review," the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa. A good congregation was present.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Church of the Advent Consecrated—New Organ at Calvary.

THE BISHOP consecrated the Church of the Advent, Louisville, on the morning of the First Sunday in Advent, assisted by Archdeacon Benton and by the rector, the Rev. A. W. Griffin. The church was built in 1887 at a cost of $20,000, and the last of the debt has just been paid. Archdeacon Benton was the first rector.

A NEW ORGAN which has been erected in Calvary Church, Louisville, as the gift of Mr. Llewellyn Smith in memory of his deceased wife, was unveiled and dedicated on the Sunday before Advent. The Bishop preached the sermon, in which he recalled the sweet character and many services of Mrs. Smith, and the rector the Rev. Dr. Minnegerode, read the service, the choir rendering specially appropriate music.

Mrs. Smith, who was one of the best known and most widely esteemed women of Calvary, died on May 4, 1902, after a short illness. Her death was a keen loss to the charitable and musical organizations of the city, including the Woman's Club, the Humane Society, and the Musical Art Society, all of which she had served with ability and enthusiasm. But it was a particularly heavy loss to Calvary, where she had sung in the choir for many years, and had been one of the leaders in all Christian work. Perhaps, however, she devoted more thought to the musical service at the church than to any other department of its work. For seven years she sang regularly in the choir, Sundays and week days, on holidays or during the Lenten period, giving her efforts with a rare fidelity. Her magnificent contralto voice was a feature of the musical programmes at Calvary.

Some time after her death the organ suggested itself to Mr. Smith as the most fitting memorial of his wife's life and work. Accordingly he purchased an instrument, which has no superior in the city and is the most modern type of construction. It was made by Hook & Hastings, of Boston, at a cost of about $8,000. It is equipped with pneumatic action, and will have a set of pipes in the choir room which can be heard only by the choir before they march into the church in processional. The registration includes all the orchestral combinations, and the tone is big and noble. Mr. Fred Cowles, the new organist and choirmaster, laid out the plans and specifications upon which the organ was built.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Church Consecrated at Beattyville.

THE CONSECRATION of St. Thomas' Church, Beattyville, occurred on Nov. 15th. The Bishops of Kentucky and Lexington, together with the rector, the Rev. Alexander Patterson, officiated at the function and were assisted by a number of clergy and by the vested choir, which latter was considerably augmented by choristers from the Cathedral at Lexington. The work was started about a quarter of a century ago as a mission, the present church having been commenced in 1895. Its completion was delayed and the expense greatly increased by the failure of the firm of contractors engaged upon it and consequent mechanics' liens, which involved protracted litigation. This has finally been settled, largely through the generosity of the Bishop of Kentucky. The parish practically includes the whole of Lee county, all of which receives the regular ministrations of the rector.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

St. Martin's—Great Neck—Brooklyn Notes.

THE FEAST of the Patron Saint of St. Martin's Church, Brooklyn, has been kept with great solemnity. Low Mass was said on St. Martin's day at 7 A. M., when a goodly number of the faithful made their communions. Solemn High Mass was sung at 11 A. M., the rector, the Rev. W. W. Davis, being celebrant, Father Hill, deacon, Father Gorgas, sub-deacon; Father Dorwart being master of ceremonies. The music of the Mass was Millard in G, and was beautifully rendered by the quartette choir. The processional hymn was one specially written for the day. The Asperges followed, after which the celebrant changed his cope for the chasuble, and the Eucharist proceeded. The altar was censed during the introit, and at the offertory; incense being used again at the Gospel and Consecration. The sequence hymn was "Ten thousand times ten thousand"; offertory anthem, "*Veni Creator*," by Decio Monti. Before the singing of the *Sanctus*, the branch lights (about 100) on and about the altar were kindled. The climax was reached at the consecration; the Sacrament is adored, the congregation bend in suppliant prayer, the Host is elevated, the singers raise on high their ever melodious strains, "O Lamb of God," and the celebrant receives and offers the Body and Blood of Christ for the living and for the souls of the faithful departed. The Sanctuary, with its many lights, flowers, vestments of the sacred ministers, and the thurifer sending gentle wreaths of sweet smelling incense from his censer, wore, during the prayer of consecration, an aspect of gorgeousness, allied with fine taste, and recalled a passage from the fine anthem composed by the late Sir Frederick Gore Ousely, for the reopening of Lichfield Cathedral: "It came to pass that the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of the Lord." There was no sermon, but Benediction of the Blessed Sacrament followed.

The festal services were continued on Sunday within the octave. The Ven. Archdeacon, Canon Bryan of the Cathedral of the Incarnation, Garden City, preached (after Solemn Vespers) a masterly sermon, simple in diction, yet powerful in thought. After Benediction of the Blessed Sacrament, a Solemn procession brought a very happy festival to a close.

THE MAJORITY of parishes throughout the Diocese kept Thanksgiving Day with a celebration of the Holy Eucharist. At All Saints' Church, Great Neck (Rev. Kirkland Huske, rector), the services were especially interesting. The preacher was the Rev. Henry B. Bryan, Canon of the Cathedral. Beside the regular attendants there were present the children of the parish, the King Company in uniform, the Great Neck Band, and the fire company in uniform. The children joined in a processional and presented gifts of provisions and vegetables, which were forwarded to the House of St. Giles the Cripple. In the evening a reception with banquet was held in the parish hall.

THE SEASON of Advent brings forward the efforts of the clergy to promulgate the true spirit of Christian worship in the keeping of Christmastide. That the Incarnation provides opportunities for the mission of the Church is manifest in the special services held during the season. At Christ chapel, South Brooklyn (Rev. Horace Fell, priest in charge), special sermons will be delivered by the following priests: Dec. 2nd, the Rev. Frank Page, D.D., rector of St. John's Church, Brooklyn; Dec. 9, the Rev. Paul F. Swett, precentor of the Cathedral; Dec. 16th, the Rev. Walter I. Stecher, rector of St. Timothy's Church. A series of sermons on the subject of "Jesus Christ" will be delivered at St. Timothy's Church, Brooklyn (Rev. W. I. Stecher, rector), on Sunday evenings. The First Sunday in Advent, "Jesus Christ the Son of God," preacher, the Rev. Arthur B. Kinsolving, rector of Christ Church, Brooklyn; the Second Sunday, "Jesus Christ the Word," preacher, the Rev. Henry C. Swentzel, D.D., rector of St. Luke's Church; the Third Sunday, "Jesus Christ the Saviour," preacher, the Rev. William N. Dunnell, D.D., rector of All Saints' Church, Manhattan; the Fourth Sunday, "Jesus Christ the High Priest," preacher, the Rev. Henry B. Bryan, Canon of the Cathedral of the Incarnation.

THE BISHOP OF DELAWARE will conduct Quiet Hours for Churchwomen under the auspices of the Daughters of the King, at the Church of the Redeemer, Brooklyn, Dec. 9th, from 2 to 4, and from 7:30 to 9 P. M. There are Sunday night sermons during November and December until Christmas, on English Church History.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Episcopalian Club—Hyde Park—Diocesan Notes.

THE DINNER of the Episcopalian Club in the Hotel Brunswick, Boston, Nov. 23, was much enlivened by the discussion of the topic, "The Importance of Churchmen Taking an Interest in Civic Affairs." President A. D. S. Bell introduced the speakers. Professor F. C. de Sumichrast of Harvard, the first speaker, made a frank statement of the difference between civic government here and in England, saying there was a higher ideal in that country than in this. Men who rule the government in England, occupy the highest position, socially and intellectually. In Boston, there are to-day 57 candidates for aldermen, only 7 of whom are beyond reproach. Is Boston composed of a religious people, is it a city of culture and intelligence, is it a city of churches, or a city of pagans? What is the reason for this corruption? Materialism is far too strong in American civilization. After your materialism, the one man you worship is the millionaire. These be your gods, O Israel!

Then, selfishness. Each man for himself is evident everywhere. The Christian principal is abnegation, and it is your duty to go in, and cleanse the city. Be leaders, and if there is any virtue in honorable lives, then your government will be upright, and will render the best service to the community.

Mr. William H. Lincoln, the next speaker, is the President of the Chamber of Commerce, and a Churchman of prominence in this city. He urged Churchmen to take an interest in civic affairs. (1) Duty to God and man necessitate it. Government is a divine institution, and the protector of personal liberty. (*a*) The highest and first duty of a citizen is the State, especially of Churchmen to stem the tide of corruption that is sweeping through the land. The love of money, desire for fame, menaces our free institutions. The great difficulty is to find capable, good

men, who are willing to take office. The true spirit of self-sacrifice does not prevail as it should. Far greater than property is public morality, and in the most respectable wards of Boston, not one-half of the citizens exercise the right to vote. The two great forces in human society to-day are the press and the pulpit. What power for good the pulpit has, and he had often felt that it has been too reticent. May it awake to its responsibility. The Good Government Association was then described, and proved to be a movement in the right direction towards reform.

Representative Guy A. Ham, the concluding speaker, urged a plan to educate every class of society to perform their civic duties, for no man had a moral right to keep his education as a citizen locked. The remedy is in the hands of the people, press, and pulpit to interest every citizen of organized society, and these measures were explained in detail.

Archdeacon Babcock was made aware, last week, by his former parishioner in Hyde Park, how deeply they regret his departure from the parish and community. At the gathering of representative people in the church and town, Mr. Charles E. Rogerson of Milton spoke of the days that preceded Mr. Babcock's rectorship, when the parish had a very hard struggle to get along; and of the present prosperity, which it was enjoying. Mr. George B. Dowley of the Y. M. C. A. spoke of his value as a representative Christian man in the community.Mr. Edward E. Bartlett referred to his interests in the N. E. Peabody Home for Crippled Children, and presented the Archdeacon with a purse of $250, collected among the children and their friends of the home in Hyde Park, which, at the request of the recipient, will be used in endowing a ward to be known as Samuel G. Babcock ward in this home. Other addresses were made by James E. Cotter and G. Fred Gridley, who said in his concluding remarks: "Rector may come and rector may go, but the influence of this one goes on for ever."

The town treasurer, and senior warden, Henry S. Burnon, testified to the esteem in which their former rector was held in the large representation—of the Hyde Park citizens, attending the meeting, and in concluding, presented him with an elegant gold watch. The Archdeacon responded and thanked his many friends for their devotion and kindness of eleven years.

The parish building fund of St. Thomas' Church, Taunton, recently received a gift of $100.

The Rev. Leighton Parks, D.D., rector of Emmanuel Church, Boston, has just completed twenty-five years' rectorship of that parish. This was his first parish after graduation from the General Theological Seminary. The Rev. G. J. Prescott of the Church of the Good Shepherd, the Rev. Dr. Storrs of Brookline, the Rev. Dr. Shinn of Newton, the Rev. N. K. Bishop of Somerville, and the Rev. Dr. Howe of Longwood, have already completed this term of service in their respective parishes.

St. Stephen's mission, Westborough, is under the charge of the Rev. F. C. Wainwright.

Mrs. Hannah Appleton Thayer, mother of the Rev. Wm. G. Thayer of Southboro, was buried at Forest Hills, Nov. 13. The Rev. W. H. Cambridge officiated at the funeral.

The Rev. F. B. Allen, Secretary of the Watch and Ward Society, has headed a movement against the sale of Boccacio's *Decamcron*, translated into English in 1620, by the booksellers of Boston. Many arrests have been made.

At St. Paul's Church, Nantucket (Rev G. Herbert Patterson, rector), a financial statement has been issued to the effect that some $900 in addition to what can be raised locally is essential to the work of the parish, and friends are invited to contribute toward that amount.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Diocesan Notes—Illness of Rev. S. W. Frisbie.

The improvements in Christ Church, Detroit, are nearly completed. An account will be given later.

The Rev. A. F. Schepp and the people of his parish, Grace Church, Lapeer, are energetically engaged in raising the amount needed for the building of a rectory. A fine bell was recently bought for the church.

Trinity Church, Caro, has been enlarged by the addition of a tower which gives the room formerly used for the vestibule for seating purposes, thus providing about sixty additional sittings. Other improvements have been made to the rectory and parish house.

St. Mark's people, Marine City, are happy in having paid off all indebtedness, and beside that, raised nearly $100 for repairs on the rectory.

Grace Church, Port Huron, also reports good progress in debt paying, the amount now left being so much less than a few years ago that it appears very small. The people recently gave the rector, Dean Munday, a surprise party when they presented him with a beautiful leather sofa.

The Rev. A. Kinney Hall, Ph.D., is engaged in building a church at West Branch. It will cost about $1,800. Dr. Hall has an enviable record as a church builder, as he has already built twenty of them.

Another remarkable builder is the Rev. W. H. Bulkley, the well-known missionary of the northern part of the Diocese. He has had the happiness of erecting three church buildings this year, at places where he labors, namely: Onaway, Hagensville, and Pointe Aux Pins on Great Bois Blanc Island. Some of the stories of Mr. Bulkley's missionary journeys remind one of the heroic missionaries of olden times.

The Rev. Stephen W. Frisbie, for more than twenty years rector of St. James' Church, Detroit, and Secretary of the Diocese of Michigan, was stricken with heart failure while conducting services Sunday morning, Nov. 13. He will be obliged to take a long vacation, and probably to give up work altogether. He is one of the best loved of the clergy of the Diocese, and his parishioners are very sorrowful over his illness. While there has been talk of combining the two parishes of St. James and Trinity, there is no probability of doing so, unless Trinity comes into St. James parish.

St. Andrew's Church, Ann Arbor, observed the 75th anniversary of its foundation the First Sunday in Advent. At the morning service the Bishop of the Diocese celebrated Holy Communion and made an address. Bishop Gillespie of the Western Diocese, who was rector of the parish from 1861 to 1875, preached the sermon. At the evening service, Dr. Arthur L. Cross read an historical account of the parish.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Death of Mrs. Lyman H. Browne.

St. Andrew's Church, Milwaukee (Rev. Geo. F. Burroughs, rector), loses one of its most active workers by the death of Mrs. Lyman H. Browne, which occurred last week. Mrs. Browne was interested in all the many activities of that active parish, and her absence will be greatly felt by her associates.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Thanksgiving at Winona—Death of Rev. John Williamson—Advent Mission—Notes.

At St. Paul's Church, Winona (Rev. Edward Borncamp, rector), there was what was designated as a "union service" on Thanksgiving Day, in which a number of congregations from various religious denominations within the city took part.

News is received of the death of the Rev. John Williamson, a retired priest, resident for some years at Hastings. Mr. Williamson was graduated at Trinity College with the degree of B.A. in 1852, and was ordained deacon in the same year and priest in the year following by Bishop Alonzo Potter of Pennsylvania. He was engaged in missionary work in Pennsylvania, Minnesota, Wisconsin, and Michigan, but owing to ill health and infirmity has been out of active service since 1865.

Bishop Weller's Advent mission at the Church of the Good Shepherd, St. Paul, began on Sunday last and ends next Sunday. There will be a daily celebration of the Holy Eucharist at 6:30 A. M., followed by a breakfast in the guild room for a nominal sum; mission service at 7:30 every evening. The parishioners have been working quietly and faithfully for several months past in preparing for the mission.

The Men's Club of St. Peter's Church, St. Paul, held a very enthusiastic meeting at the residence of Mr. Fabian. Mr. White of Holy Trinity parish, Minneapolis, gave the club an interesting and helpful talk on The Financial Problem of the Parish. He suggested several businesslike methods whereby the debt of $3,200 could be raised by Easter. The suggestions seemed so practicable and feasible that the club have since met the vestry and parish organizations and put into operation the plans outlined by Mr. White. Although there are only 135 communicants on the roll, and some of them not wage-earners, and not a rich man in the parish, yet with one voice they all say, This burden *shall* be lifted by Easter. Coupons for $1, $5, and $10 will be tendered to anyone interested in the parish, payable on or before Easter. Contributors will have their names enrolled in the "Book of Remembrance."

The Rev. Dr. Arthur S. Lloyd will visit St. John the Evangelist's, St. Paul, and St. Mark's Pro-Cathedral, Minneapolis, early in December, after which he will go to Faribault, the see city.

Mrs. Betsey James Chandler, aged 83, wife of the Rev. S. P. Chandler, entered into

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the rest of Paradise, oct. 6th. She was a native of Nottinghamshire, England. Six grandsons carried her body to its last resting place. The burial service was conducted in St. Paul's Church, Bell Creek.

The Rev. F. L. Palmer, who has recently returned from a four months' trip abroad, gave the men of his parish at Stillwater a lucid account of his trip and the impressions formed, especially of the Cathedral cities. At the residence of Mr. Converse, a club for the men of the parish was formed afterwards.

A memorial pulpit and other Church furniture have been placed in St. Paul's Church, Brainerd, by Mr. A. A. White, in memory of the late Lyman P. White, for many years senior warden.

St. Matthew's, Minneapolis, has been reshingled, and new porch erected, and an $1,100 mortgage cancelled.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Nebraska City—Omaha.

Great danger to St. Mary's Church, Nebraska City, was caused by an incipient blaze, which was narrowly prevented from destroying the edifice, on Nov. 20th, caused by a lighted match carelessly thrown into the grass on the south side of the church at a time when everything was very dry.

The Rev. Dr. Reilly of Madison, Wis., visited his former parish of St. Matthias, in Omaha, where he was tendered a reception by his old parishioners at St. Matthias' rectory. This was Dr. Reilly's first parish, and he was its first rector, the mission of St. Matthias having become a parish during his administration.

NEWARK.

Edward S. Lines, D.D., Bishop.

The Bishop at the Clericus.

Bishop Lines was the guest of the Newark Clericus at the regular monthly meeting, Monday, Nov. 30th. The paper was on "Responsibility," by the Rev. C. B. Carpenter, rector of the Church of the Atonement, Tenafly, N. J.

It is now certain that the Bishop of Newark will reside for the present at least in the see city.

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Diocesan Convention—Anniversary at Nashua.

At the recent annual Convention, held in Concord, a resolution to pension aged clergy, under specified conditions, was favorably reported and was laid over until next year. The proposition is to provide for the annual payment of $500 to clergymen who are sixty-five years old, and have been twenty-five years in the Diocese, and who desire to retire. It was voted to return to the former custom of holding sessions on the third Tuesday of November of each year. The elections to General Convention resulted as follows: Rev. Lucius Waterman, D.D., of Charlestown, Rev. D. C. Roberts of Concord, Rev. J. H. Coit of Concord, Rev. E. A. Renouf of Keene, Josiah H. Carpenter of Manchester, Edward C. Niles of Concord, Robert J. Peaslee of Manchester, John Hatch of Greenland. As supplementary deputies: Rev. J. G. Robinson of Dover, Rev. J. C. Flanders of Woodsville, Rev. E. M. Parker of Concord, Rev. W. Northey Jones of Manchester, Hon. Frank W. Rollins of Concord, S. N. Bourne of Manchester, H. H. Dudley of Concord, L. W. Flanders of Dover.

The committee to whom was referred the resolution for a paid solicitor reported in a resolution providing for such a solicitor, and the report was adopted.

The committee on Sunday Schools in favor of the organization of a Sunday School convention. A committee of three was provided for to complete the organization. This committee was named by the Bishop as follows: The Rev. Messrs. Hovey and Wheeler, and Mr. McElroy.

The Rev. Dr. G. P. Huntington read a report upon Christian education, deploring the fact that so much time is given by students for secular study on Sunday. The only remedy suggested was that Monday instead of Saturday be the holiday.

The Rev. Loren Webster said there were nineteen New Hampshire boys in Holderness school, a much larger proportion than usual.

The Rev. Mr. Patterson from the committee on unfinished business reported a resolution suggesting for the revised name of the Church in this country, the American Catholic Church. The resolution was indefinitely postponed.

The Church of the Good Shepherd, Nashua, kept the 25th anniversary of its consecration on Nov. 21st. The church was erected by Mrs. Lucia A. Rand of Middletown, Conn., as a memorial to her daughter.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Advent in St. Paul's Chapel.

The Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, will be the preacher at the Friday noon Litany services during the Advent season, Dec. 5th, 12th, and 19th, at 12:05 o'clock in St. Paul's chapel, Broadway and Vesey St., New York City. There will also be short addresses at the Wednesday noon services during the same season, Litany service at 12:05 o'clock every Wednesday and Friday in the year.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Woman's Auxiliary—Improvements at Defiance—Advent in Cleveland.

In the Diocese of Ohio, Mrs. Leonard, the wife of the Bishop and President of the Woman's Auxiliary, is accustomed very often to gather together as many of her members as possible and fill their minds with fresh enthusiasm for their missionary work.

November 19th was one of these occasions, when there was held a very interesting meeting. The Cathedral chapel was well filled with members from the city parishes and some from out of town. A goodly number of the clergy were also made welcome to share the pleasures of the meeting. Mrs. Leonard read her report of impressions received from her attendance at the late Missionary Council. The Rev. Wilson R. Stearly of Emmanuel Church, Cleveland, who was a delegate to the Council, gave a glowing account of the different subjects presented there for discussion and consideration. His words conveyed the impression that his missionary zeal had received an impetus that would be distinctly felt in the future by all those who came within the sound of his voice, and so under his influence.

Bishop Leonard then presented the Bishop of Honolulu to the meeting. Everyone listened with rapt attention to this "man with a message," this earnest voice from one of our new possessions. Bishop Restarick pleaded not only for native work, but also for the Chinese and Japanese living in his territory, with here and there a fit subject to be prepared and educated to go back as a missionary to his own land. He spoke especially of the Chinese girls, their pathetic story being enough to waken the deepest sympathy in every woman's heart. After Bishop Restarick had concluded his appeal, Bishop Worthington of Nebraska was introduced. The latter seemed to think that the strong words from Honolulu might divert some needed missionary zeal from Ohio where there are still a number of waste places. However, the Bishop of Ohio was not at all alarmed, as he is always glad to extend his helping hand in all directions, and wishes his people to do the same. A social hour was held after the meeting in the parlors of the Cathedral House and all had the opportunity of meeting Bishop Restarick, the Bishop of Nebraska being obliged to leave some time before.

The work of a Missionary Bishop is telling upon Bishop Restarick, who looked very tired and worn out, but his face lighted up with pleasure as he met some of his old friends from the Pacific Coast. During his address he remarked that he was covered with flowers by his friends when he left Honolulu. On his return to his flowery kingdom may he

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carry with him substantial tokens of the same fraternal kindness.

Two series of Advent addresses will be given at the Bethel Chapel, Cleveland, during the noon hour four days of each week, Tuesday, Wednesday, Thursday, and Friday, from December 1st to 18th. The first series of addresses at 11:30 A. M. will be delivered by the Rev. Charles C. Bubb, rector of St. Mary's. His subjects will be, "What is the Faith?" "What are the Creeds?" "Who is God?" "Who is Christ?" "What is the meaning of the Incarnation?" "What is the Passion?" "What is the Resurrection?" "What is the Ascension?" "Who is the Holy Ghost?" "What and Where is the Church?" "What are the Sacraments?" "What is the Second Advent?" The Rev. J. H. W. Fortesque-Cole, rector of the Church of the Redeemer, will take the second series of addresses, at 12:10 P. M. His subjects will be, "Religion"; "Christianity a New Life"; "Bought by Christ"; "Whose Son is He?" "The Church, Its Home"; "Founded and Ruled by Christ"; "The Kingdom of Heaven"; "Entrance Therein, Holy Baptism and Eternal Life"; "Life Sustained Therein, Holy Communion"; "Forgiveness of Sins Therein"; "All Hope of a Happy Future Therein"; "The Necessity of Membership Therein."

A vested choir of boys and girls was introduced on Advent Sunday into Grace Church, Defiance, and there will shortly be the gift to the parish of a new altar cross as a memorial to the late rector, the Rev. George S. May, and also a memorial lectern. A new purple altar cloth was used for the first time last Sunday.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Advent Services—Philadelphia Notes—Death of Mrs. J. Edgar Thomson—Death of Rev. Dr. Rumney.

Announcement was made on Sunday, at the Church of the Transfiguration, Woodland Avenue, below 34th Street, Philadelphia, of Advent sermons on the "Four Last Things," as follows: "Death," by the Rev. Wm. H. McClellan, C.S.S.S. (Dec. 2); "Judgment," by the Rev. William McGarvey, C.S.S.S. (Dec. 9); "Hell," by the Rev. M. L. Cowl, C.S.S.S. (Dec. 18); "Heaven," by the Rev. F. D. Lobdell, C.S.S.S. (Dec. 23), each service being at 8 P. M.

A series of four Advent Mission Talks will be given in St. James' Church, Philadelphia, by the Rev. Robt. B. Kimber, beginning on St. Andrew's day, and continuing on the following Mondays at 4 P. M.

Christ Church mission, Sixth and Venango Streets, Philadelphia (the Rev. W. Bernard Gilpin, priest in charge), has begun a fund for a new organ, which now amounts to over $300. Connected with this mission is another for colored persons, called St. Faith's, which holds its Sunday School in an old metal election booth used some years ago by the city. The instrument used to call together the congregation is also unique—a metallic triangle which gives forth, when struck, a far-reaching sound somewhat similar to a bell. Miss Lucy Hamerton has, for a number of years, carried on this work.

The music at St. Clement's Church (the Rev. G. H. Moffett, rector) was St. Cecilia's Mass by Gounod, and was well rendered by the choir of men and boys with orchestral accompaniment, on St. Clement's Day, Nov. 23, at the Solemn High Celebration. The celebrant was the Rev. W. A. McClenthen; deacon, the Rev. F. D. Ward; sub-deacon, the Rev. C. C. Quin. The offering was for the endowment fund. This parish was never more successful—spiritually and financially—than at the present time.

All will be glad to know that Mr. George C. Thomas has so far recovered at his country home, "Graystock," Chestnut Hill, Philadelphia, that he has been able to be out and hopes soon to be at the Church of the Holy Apostles.

About seventy-five priests of the Diocese of Pennsylvania were invited to the University of Pennsylvania by Prof. Maxwell Sommerville on St. Clement's day, Nov. 23, and listened to a lecture on "Buddha." A male quartette, attired in Oriental costume, sang at intervals.

St. George's Church, Port Richmond (the Rev. A. J. Arkin, priest in charge), has had built a thousand-dollar organ by Haskell. It was used for the first time on Wednesday evening, Nov. 25, at the marriage of two members of the choir. It will be formally opened some time in December. The surpliced choir of men and women will celebrate its first anniversary on Christmas day, 1903. St. George's is a mission in the Convocation of Germantown, and during the last convocational year has been enlarged and improved. The structure is of wood.

At the meeting of the Church Club of Philadelphia the officers for the ensuing year were nominated, on Nov. 23d. The Rev. William T. Manning, vicar of St. Agnes' chapel, New York, read a paper on "The Disuse of the Bible in the Home." The Rt. Rev. the Bishop of Honolulu made an address.

At the last meeting of the vestry of Calvary Church, Conshohocken (the Rev. Herbert J. Cook, rector), it was resolved to make efforts that the endowment fund be increased and that the principal be not drawn upon until it amounts to $10,000. On All Saints' day—in memory of Mr. Charles Lukens—the sum of $5,000 was added to the fund, which had been $149.13.

The Rev. Charles L. Fulforth, rector of the Messiah, Port Richmond, celebrated the thirteenth anniversary of his incumbency on Sunday, Nov. 29. A sermon appropriate to the occasion was preached by the rector, and special music was rendered by the vested choir. In the past thirteen years much material progress has marked the Church of the Messiah: a parish house has been built and a new organ placed in the chancel and a proper altar introduced.

The seventieth anniversary of the Bishop White Prayer Book Society was kept at the Church of St. Simeon, Philadelphia, on the First Sunday in Advent. The Rt. Rev. Alexander Mackay-Smith, D.D., was the preacher. The Bishop White Prayer Book Society was organized in 1834.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,
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SAINT KATHARINE'S, Davenport, Iowa.
A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
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By the death of Mrs. J. Edgar Thomson, wife of a former president of the Pennsylvania Railroad, on Tuesday, Nov. 24, an estate that is estimated as exceeding $2,000,000 will go to found and maintain an orphanage for daughters of railway employees killed in the discharge of their duties. This was provided for in her husband's will. Mr. and Mrs. Thomson together planned such an institution many years ago, and in 1881, seven years after Mr. Thomson's death, Mrs. Thomson began in a small way to carry out her husband's wishes. Two or three orphan girls were cared for at first, and the number has gradually increased to sixteen. The home is now at 1718-20-22 Rittenhouse Street, and there is a summer home at Elberon, N. J. The girls are educated to become self-supporting. Mrs. Thomson was a member of St. Mark's Church, Philadelphia (the Rev. A. G. Mortimer, D.D., rector), where a Requiem was sung on the day of the funeral. The children of the home attend this church. It may be noted in passing that on this section, in which Mrs. Thomson had her home, together with a vacant lot on which the future home may be built, the taxes have been raised from $45,000 to $95,000. If devoted to charitable purposes, it will be exempt from taxation.

One of the saintliest of men passed away on Tuesday, Nov. 24, in the Rev. Theodore Sill Rumney, D.D., for thirty years rector of St. Peter's Church, Germantown. Having undergone an operation some days previously for appendicitis at the Germantown Hospital, he died of uremia. Dr. Rumney was born at Whitesborough, N. Y., some seventy-eight years ago. He was an alumnus of Hobart College and also of the Seminary at Alexandria, Virginia. He entered the diaconate in 1849 and was made priest in 1850. He was rector of Grace Church, White Plains, N. Y., for fifteen years, and was called to Christ Church, Germantown. Some trouble arose and a colony went out with the rector and formed the parish which is known as St. Peter's, Germantown, in 1872. Fortunately for St. Peter's, the late Henry H. Houston was Dr. Rumney's friend, and this brought about, in a very short time, results which have caused St. Peter's to be perfectly appointed in so far as the building is concerned. There is hardly a more graceful group of church building, parish house, and rectory, than St. Peter's. Some time ago the rector resigned and was made rector emeritus. The Rev. Stewart P. Keeling is the present rector. At the funeral, on Friday, Nov. 27, the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, was present, and many of the priests and people of the Diocese and elsewhere. The interment was in the beautiful churchyard of St. Timothy's, Roxboro.

The Rev. J. Poyntz Tyler of the Church of the Advent, Philadelphia, celebrated a double anniversary on the first Sunday in Advent. It was the sixty-third anniversary of the parish and the seventh of the rector. This is the parish where Bishop Phillips Brooks began his ministry in Philadelphia, before he was called to Holy Trinity Church. A special effort is being made to increase the present endowment fund of $31,000 to $50,000.

Nine beautiful stained glass windows have been placed in Holy Innocents' Church, Tacony (the Rev. R. A. Edwards, D.D., rector). These are memorials of deceased members and were dedicated on the First Sunday in Advent.

The B. S. A. Inter-State convention was held in Philadelphia Nov. 28th, 29th, and 30th. Report is reserved for next week.

At Christ Church, Germantown, the second week in Advent will be marked by a mission, the preacher being the Ven. Percy C. Webber of Milwaukee. There will be three services daily: Celebration at 7:30, Evening Prayer at 4, and the special preaching service at 8 in the evening.

QUINCY.

St. Stephen's Hall Opened in Peoria.

St. Stephen's Hall, Peoria, was formally opened with an appropriate function, on Thanksgiving day. The hall is one that will be used for services as well as for parochial work until such time as the proposed church building is erected. There were the usual two morning celebrations, the sermon at the later one by the Rev. Webster Hakes of St. Andrew's, and in the evening there was a gathering at which the Mayor and other prominent citizens were present. A handsome crucifix was presented by Mr. W. B. Elliott, senior warden, on behalf of many members and friends of the congregation, and the rector, the Rev. S. G. Jeffords, made a graceful acknowledgment of the gift. Other complimentary speakers were the Mayor and local Roman Catholic, Baptist, Congregational, and Jewish ministers, together with the Rev. W. M. Purce of Osco, and Mr. John C. Wise.

Trinity Church, Rock Island, has suffered the loss of its junior warden, Mr. Walter Johnson, who died of a nervous complication on November 23d. Mr. Johnson was born in London, England, sixty years ago. He had lived in Rock Island over thirty years and was the editor and proprietor of *The Union* newspaper. The funeral was held from the church on the 25th ult., the Rev. Frederick A. Heisley officiating.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Convocation at Allandale—Waterboro—Death of Rev. B. B. Sams.

The Charleston Convocation held a meeting at Allendale, Nov. 10-13, with Bishop Capers and 15 clergy in attendance. The subject discussed was "The Missionary Work of the Church." On Nov. 12 the new church—Church of the Holy Communion—was consecrated, the Rev. John Kershaw, D.D., preaching the sermon. The church is of brick, and has stained glass windows, and a carved wooden altar, with brass altar cross. The windows, and most of the chancel furnishings are memorials. The people have been collecting funds for a number of years, but were not able to begin building till last January. The priest in charge is the Rev. J. C. Waring, and it is through his earnest

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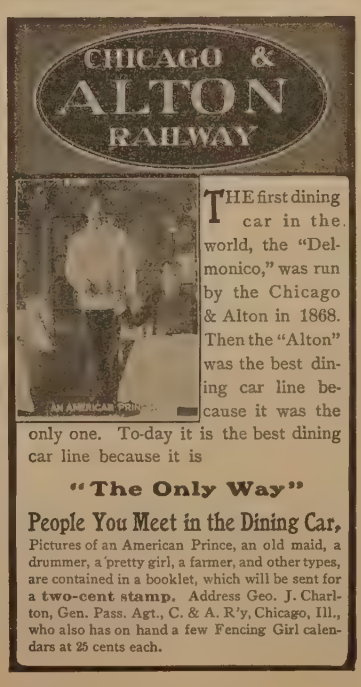

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and untiring efforts that the work has been accomplished.

The Mission Church of the Atonement (colored), Walterboro, in charge of the Rev. A. E. Evison, rector of St. Jude's, has been recently renovated. The interior woodwork of the church has been finished in hard oil and varnish. The inner and outer chancel have been carpeted, and a dossal and hangings of green felt have been put in place. The Bible, nearly a century old, and much discolored from age, has been replaced by another, the gift of a friend. The mission is in a good condition, and is exerting a steady and quiet influence over the colored people of Walterboro.

On Nov. 16th the Rev. Barnwell B. Sams passed to his rest at the rectory at Rockville, Wadmalaw Island, in his 69th year. Mr. Sams was graduated at Charleston College with the degree of B.A. in 1855, and was ordained deacon in 1857 and priest in 1861, both by the late Bishop Davis of South Carolina. His entire ministry has been spent in that Diocese, in which, since 1894, he has been rector of Trinity Church, Edisto Island, and St. John's, Johns Island.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Mission at Newark.

On All Saints' day, there was used for the first time in Trinity Church, Newark, Ohio (Rev. G. W. Van Fossen, rector), a processional cross, in memory of the little daughter of Col. Melville M. Gillett. It is very massive, has the *Agnus* in the centre with rays, and bears a number of symbolic flowers. It was made by the Gorham Company, and cost $100.

The Rev. Dr. F. E. J. Lloyd conducted a mission here from Nov. 9 to 15. At first the attendance was small, and there was hesitancy about endorsing the plain, bold words of the missioner in his teaching; but on better acquaintance, this gave way to marked enthusiasm, with full attendance, the large church being taxed to the utmost at several evening services. Dr. Lloyd is a wonderful preacher and a beautiful, sympathetic singer. He can get a whole congregation to sing heartily and well in five minutes, even when composed wholly of "Episcopalians." His work in Newark will have very strong and lasting effects for good. On the Sunday next before Advent, the Bishop preached at the choral Eucharist and celebrated; and in the evening confirmed 19, who, with three confirmed next morning, made a total of 22. During the previous week, the rector baptized 17 adults. At the Confirmation service the women and girls wore white dresses and veils.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Memphis Items—Convocation at Chattanooga.

St. Alban's mission, South Memphis, having now collected about $1,000 in cash and materials, are having plans prepared for the erection of their new church in the near future, under the direction of the Cathedral clergy.

The Rev. F. F. Reese, D.D., begins his duties as rector of Christ Church, Nashville, the First Sunday in Advent.

During the last week of October the Convocation of Knoxville met in St. Paul's Church, Chattanooga. The opening sermon was preached by the Rev. Dr. Ringgold of St. John's, Knoxville. The Rev. R. B. Balcom of Epiphany, Knoxville, preached the missionary sermon. The closing sermon was preached by the Rev. W. M. Green, of St. John's, Knoxville. Very helpful conferences were held upon the missionary work of the Convocation, upon Sunday School work, and upon the subject of "How and in what definite and common work shall the parishes and missions of the Convocation interest their laymen?"

A very interesting discussion was elicited by the last topic. After discussing various plans it was decided that as the Church has such a splendid organization for men as the B. S. A., which had proved its right to our recognition and endorsement, it should be adopted as our Convocation's definite work. The following resolution was passed: "That this Convocation deems it best that the B. S. A. be chosen as the definite work in which to interest the laymen, and that the rectors of the parishes and missions attempt to organize chapters, where they do not now exist, and report on the same at the next meeting of the Convocation."

The report of conditions in the mission stations was encouraging from the standpoint of opportunity, discouraging from that of means to take the field. The Dean reported work in Greenville and Johnson City more encouraging than for many years. Chattanooga clergy are actively pushing the claims of the Church in their city, and with success. The Convocation voted its thanks to St. Paul's Church for cordial entertainment, at the same time expressing sympathy and regret to the Rev. F. W. Goodman, rector of the parish, who by sickness was prevented from attending the meetings of the Convocation.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Retirement of Dr. Elliott.

At the Pro-Cathedral, Church of the Ascension, on the Sunday before Advent, a communication was read by a member of the vestry, announcing a change in the rectorship. The Rev. Dr. John H. Elliott, though incapacitated from active work, has continued rector of the parish, but at a recent meeting of the vestry, a note was received from him offering his resignation as rector and suggesting that it would be better for all that he should become rector emeritus. The

THIS TESTIMONY

Will surely interest many readers of The Living Church.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney, and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of The Living Church. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

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vestry thereupon accepted the resignation with regret, and unanimously voted to appoint Dr. Elliott rector emeritus, fixing his salary at $2,000, and giving him the use of the rectory for life. They also recommended that a stall in the chancel be set apart for his special use, and appointed a committee to draw up resolutions expressing the sentiments of love and honor entertained by the vestry for the rector, who has so faithfully served the parish for over thirty years. In accordance with the concordat entered into with the Bishop of the Diocese when the Church of the Ascension was made the Pro-Cathedral, the vestry then asked the Bishop to nominate a priest to be elected rector, and upon his nomination, the Rev. C. N. Clement Brown, who has been priest in charge for the past year, was unanimously elected. The new rector is a graduate of the General Theological Seminary, and his first ministerial work was as assistant in Trinity Church, Geneva, N. Y. Afterwards he held the same position in Trinity Church, Chicago, and has also been rector of St. John's Church, Auburn, N. Y. He is a very earnest worker, and has already won a warm place in the hearts of his people.

On Wednesday afternoon, the eve of Thanksgiving Day, there was a particularly interesting service for the children of the Pro-Cathedral. They gathered in the Sunday School room and marched in procession up into the church. Each child carried an offering of fruit or vegetables, and as the procession passed in front of the chancel, these were placed in receptacles provided for them. The happy faces of the children as they made their gifts were a pretty sight, and they sang "Come ye thankful people, come," very sweetly. There was a brief service adapted from that for Thanksgiving Day; and then the Bishop spoke of the festival, and of its likeness to the ancient Feast of Tabernacles; afterwards bestowing Bibles as prizes, offered for a perfect recitation of the Catechism, upon five scholars. At the services on the following day, the children's offerings were beautifully arranged among the decorations of the chancel and sanctuary, which were very tasteful and effective, and they were afterwards sent to the Bell Home for children, and the Eye and Ear hospital. The offering at the 11 o'clock service was for the Clergy Relief Fund, and the Bishop's sermon was on "It is more blessed to give than to receive."

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Missionary Meeting—Mission at South Haven.

The 59th semi-annual missionary meeting of the Diocese was held in St. John's Church, Grand Haven, Nov. 17-19. Stormy weather marked the opening of the meeting, but the interest was good throughout. The Bishop presided, and 25 of the clergy were in attendance. Among other important matters considered was "The Duty of the Rector in Local Morality and Prosperity." The general subject under discussion was, "Neglects in the Religious Life."

The Rev. J. H. Dodshon of Grand Rapids delivered the address to children on Wednesday afternoon. In the evening a reception was given the Bishop and visiting clergy in Blanche Hall of Akeley Institute. All were delighted with their entertainment in Grand Haven and with the extensive improvements made in St. John's Church.

After two years of hoping and praying and striving, the congregation of Epiphany Church, South Haven, rejoiced in the formal opening of their church on the Twenty-third Sunday after Trinity. An early celebration of the Holy Communion took place at 7:30 o'clock and at 10:30 was the special service, in charge of Bishop Gillespie. The Bishop, with his usual force, preached an excellent sermon.

The building is of "sandstone" brick, with rough-face Bedford stone trimmings, low walls, Norman tower with battlements stone-capped, and makes a very neat appearance. The transepts are arranged so that they may be shut off from the nave by folding doors and used separately as Sunday School rooms, or for week-day services. An unfinished basement extends under the entire building, which will eventually be fitted up for Sunday School and guild purposes. The choir will accommodate comfortably thirty singers. The pews are not yet completed, but choir stalls, altar, and brass altar cross have been given. The value of the real estate is $1,500, and of the building, $5,000. There is necessarily some indebtedness resting upon the property as the mission has been organized but five years and the missionary has been in residence but four years. The communicant list numbers fifty, but is increasing.

Next day a parochial mission was opened by the Rev. Ernest Vincent Shayler of Oak Park, Ill., in the work of which he was assisted by Miss Mary A. Milnes as a parish visitor. Interest increased from day to day until on Sunday the Church was filled. Every evening there was a good congregation, many men coming night after night. The preacher spoke with an eloquence and power that won all hearts and must result in great good to the Church in this place as well as for all who listened with a desire to learn the truth in order to practise it.

Sunday morning there were five candidates for infant Baptism, and "Baptism" was the subject of the sermon. At 3 p. m. an address to men only was given, in which the missioner made a strong plea for pure thinking and clean living.

At the night service all were urged to "Prove all things, hold fast that which is

"CLEANING HOUSE"

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good!" Answers to objections against the Episcopal Church were given, and the trumpet gave no uncertain sound. After the service each member of the congregation was given a copy of *The Church and Her Ways*.

A class for instruction will be held each Sunday afternoon, and there are already a number of candidates for Baptism and Confirmation. God is blessing the labors of His servants.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

New Church at Webb City.

St. Paul's mission chapel at Webb City was opened for service on Sunday, Nov. 22, with evening prayer and sermon by the Rev. Chas. A. Weed, Dean of the Southern Convocation, and rector of St. Philip's, Joplin, who has been the missionary in charge for the past year. Up to the time that Mr. Weed voluntarily undertook to supply the needs of this mission, it had been without a home, and only occasional services under most discouraging surroundings had been held in hired halls. Early in this year subscriptions were raised for the purchase of a building, just abandoned by the Latter Day Saints, and this has now been removed to an advantageous corner lot on one of the best streets in the city. A new front, giving it a Churchly appearance, and a ten-foot addition for vesting and guild room, have been built, and the interior very tastefully papered and painted. The improvements have called for an outlay of nearly $700, most of which has been raised, and the mission chapel will be reported out of debt to the next diocesan Council. There was a good congregation at the opening service, and the prospects are good for excellent work in a section of the city where there has heretofore been no Church organization at work.

CANADA.

News of the Dioceses.

Diocese of Ontario.

At the termination of the rectorship of the Rev. F. T. Dibb at Bath, a complimentary address was presented by the wardens on behalf of the congregation, together with a handsome gold-headed walking-stick, richly embossed and suitably inscribed.—Archdeacon Worrell has accepted the rectorship of Christ Church, Cataraqui, and of St. Luke's Church, Kingston. Archdeacon Worrell is Professor of English in the Royal Military College, Kingston. His name was one of those brought forward for the position of Coadjutor Bishop of Ontario, in the election of four years ago.

Diocese of Toronto.

The federation of Trinity University with the University of Toronto, was ratified by an order-in-council passed Nov. 17th, approving of the agreement entered into by the two universities. The order-in-council also authorized the issue of a proclamation announcing the completion of the federation. —The death of the Rev. C. E. Thomson has caused great sorrow in Toronto. He was rector of St. Mark's, Toronto, and had held several charges in the Diocese. He was admitted to deacon's orders in 1856 and priest's in 1857.—There was a large attendance at the service for men under the auspices of the St. Andrew's Brotherhood in the Church of the Redeemer, Toronto, Nov. 8th.

Diocese of Huron.

It was decided by Bishop Baldwin to observe the anniversary of his consecration by holding a Quiet Day for the clergy of the Deanery of Middlesex, Dec. 1st, in the Bishop Cronyn Hall, London. The Bishop was consecrated in 1883, so that this is the 20th anniversary.

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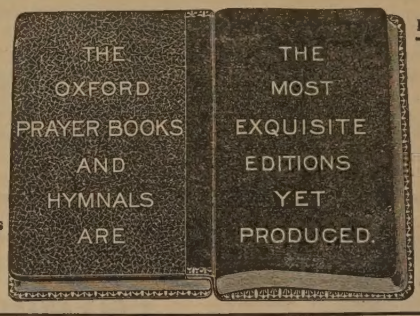

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SAPOLIO

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
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The fact that male choirs are being utilized by the various denominations, indicates that the want felt for more ornate and dignified musical worship is not confined to any particular religious body. Among the Lutherans choirs of boys and men are quite numerous, and the number is constantly increasing. This is not altogether surprising, as the Lutheran musical ritual is almost as elaborate as that of our own Church, and admits of much that is Anglican both in composition and method of rendition.

The introduction of "boy choirs" by the Methodists marks a greater departure from established custom. A writer in the New York *Tribune*, in referring to the matter, claims that there are at least nine choirs of boys and men in New York Methodist places of worship, and possibly more.

"These choirs are only one of a number of outward signs of a tendency toward a set and ornate service which have disclosed themselves significantly and unmistakably during the last twelve or thirteen years. A General Conference of the Methodists within this time has added the recitation of the Apostles' Creed and the singing of the *Gloria Patri* to the order of worship. This, it would appear, is but a conservative action taken in obedience to a spirit displayed by a numerous laity, which of its own accord, and with the approbation of the clergy in many cities, both East and West, has introduced innovations which would not only have startled the fathers in Israel a generation ago, but in all probability have led to a separation like that of the Methodist Protestants, who left the parent body on the lay representation issue, and the Methodist Episcopal Church South, which went its own way when the church set its face against slavery. Choirs have been brought into the chancels of the church edifices; in the chancel, too, have been placed the communion table and altar rail, with only an aisle between the platform and the front row of pews; there are processional and recessional marchings, with singing: in one regular order of service there is a processional hymn, a responsive reading of the Creed, a choral response to the first prayer, a Psalm, the *Gloria Patri*, an anthem, and an offertory."

While all this goes to show that a plain and barren type of service, devoid of music and ceremonial, has proved undesirable and unattractive, there are other reasons why "vested choirs" of men and boys have been largely introduced in sectarian churches. It is well known that the denominational Sunday Schools are in most cases in a very flourishing condition, and that they contain an abundance of material from which male choirs can easily be formed. In spite of the various difficulties encountered in training boys to sing, the results evidently seem to justify the trouble taken to overcome them. In the hands of a competent choirmaster, boys' voices are (in some respects) more tractable than those of women. Choirs of females are not without their drawbacks—not the least of which may be mentioned the difficulty experienced in getting women to sing high notes with ease and without slurring. Boys' voices are, on the other hand, pliant and elastic. They easily yield to training of the right kind, and there is a peculiar blend and purity of timbre in *well cultivated* boys' voices that is exceedingly rare in female choirs.

There is also an economical side to the question, which is well worthy of consideration. A fairly good quartette, such as can be heard in the average denominational church, costs all the way from three thousand to six thousand dollars per annum, exclusive of the organist's salary. A good male chorus costs *less*, and the vocal results are proportionately *greater*.

Probably this has had a great deal to do with the recent increase in the number of such choruses. From the ecclesiastical and also from the vocal standpoint this new "movement" on the part of the sectarians is decidedly interesting.

"The Dream of Gerontius," by Edward Elgar, has again been produced by the Oratorio Society of New York, with great *eclat*. The impression that this is one of the most important compositions of modern times, is growing. In fact so much praise has been showered upon the composer that there is little left to be said. The probability is that this beautiful work will be sung in all the larger cities of the country within the next year or two. It has excited the greatest interest in musical circles, and the vocal societies which are able to cope with it successfully will be anxious to produce it.

That the time is not far distant when New York City will become the world's centre of musical activity, as far as *performances* are concerned, seems to be within the bounds of probability.

Considered strictly as creative points, there are perhaps half a dozen European places which will remain in the lead for an indefinite period. It certainly will be far in the dim future when Berlin, Vienna, and Munich are outclassed as representative musical cities. But the vast and growing wealth of the Western Metropolis, the steadily increasing love for music in its highest forms, and the American tendency to do in the best possible manner, and on the most liberal scale, whatever is done in the way of public performance, are forces which are bound to produce their due results.

It is customary abroad, and particularly in England, to regard New York chiefly as a money-making place, where the rush of business life dulls refinement and leaves little time for artistic development. But the truth of the matter is that the annual musical season of New York lasts for six entire months. From the first of October to the first of May about twenty-five musical performances take place weekly. Nearly a dozen good orchestras are engaged in concert work, and the best vocal and instrumental soloists in the world are to be heard. Where so many events are scheduled it is difficult to specialize the most important. Attention is centered just now upon the coming production of Wagner's Parsifal, and upon the visits of the celebrated orchestral conductors, Henry J. Wood of London, Gustave Kogel of Frankfort, Edouard Colonne of Paris, Felix Weingartner of Munich, Wasili Von Sajanoff of Moscow, and Richard Strauss of Berlin. Take it all in all, the season of 1903-1904 promises to be one of surpassing interest, and New Yorkers are to be congratulated upon having musical advantages and opportunities not to be found elsewhere.

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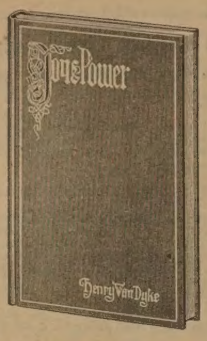

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